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Glen A. Pierce

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VISITOR

November 1990



Yet we who have
this spiritual
treasure are like
common clay pots,
to show that the
supreme power
belongs to God,
not to us.

2 Corinthians 4:7, TEV

What have you learned about *thankfulness* lately?

by Andrea Harrison

I've learned a few things about thankfulness in the past few years. But I believe I have only begun to learn what there is to know. For some people, thankfulness doesn't come easily. I am one of them. Yet here is what Scripture and experience are teaching me.

1. God has a *thankless* job. I've come to see that God has an awfully tough job if you rate jobs on the amount of gratitude one receives. Not only does he put up with people's thanklessness, but he loves us anyway. Even though God has given . . . and given . . . and given, most of the world—and many of his own children—disregard his gifts.

Israel ignored the covenant, and millions of people refuse to believe that it was God's Son hanging on that cross, taking the punishment for the sin of every one of us. Yet God has made it his work through the Holy Spirit to draw every human being to him. . . . It's a thankless job.

2. Thankfulness comes through awareness. Seventeen years ago a

woman in a Bible study group had the audacity to call me unsaved. She didn't come out and say it to my face, but she prayed in front of the whole group how grateful she was that I was among Christians and coming to know the Lord. Let me tell you, I was embarrassed. And angry. How dare she imply that I wasn't a Christian. Why, I thought I was a pretty good person.

Not until days later did I kneel before my Maker and ask him to be my Savior. Tears of confession and gratitude flowed because I had finally humbled myself before Creator, Forgiver God. I asked him to take my life and make me what he wanted me to be. Until that woman helped me become aware of my lostness, I could not enter into true thankfulness.

3. A forgetful heart is often an unthankful heart. For some reason I don't remember easily what happened yesterday, or last week, or last year. It's not that my brain is feeble, because I do remember future things—what I need to do tomorrow, what I need to accomplish next week, next month. I make lists, and I force myself to remember.

But where God is concerned, I need to discipline myself to remember both forward and back. Faith means believing God is in tomorrow. I handle that OK. But faith also means remembering God's daily graces, his acts of kindness and love in the past. I would do well to make lists of those things. If I can recall those, somehow bringing them to mind time and time again, then thankfulness becomes possible. "Praise the Lord for what he has done!"

4. Thankfulness follows pain. Yes, I said *follows* pain. It's not always in the midst of the pain. But generally after a real hurricane of life passes, thankfulness can spring out of a broken, damaged heart and do its work of healing. This kind of thankfulness looks back and says, "Yes, I can see the Lord is good. He is Healer, Sustainer, Friend." Thankfulness says, "I felt the deep stab pierce me, but you, O God, took the knife and withdrew the blade. You closed the wound, Great Physician, and are taking away the scar."

5. Thankfulness *amidst* pain is a triumph of the will. This kind of thankfulness involves fine tuning one's soul. It means turning to face the Lord when every part of your carnal nature screams at you to turn away. It means actually giving voice in moments of doubt or anguish to a psalm, a prayer, a song, or a word of testimony. This thankfulness in-

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Andrea Harrison is a Brethren in Christ freelance writer living in the midwest.

volves tapping an almost dry well, sinking the bucket to the very depths of the soul and tugging words of praise to God to the arid ground above. Like Mary in times of upheaval, thankfulness says, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior" (KJV).

6. Thankfulness is a gift we can withhold from others. The meanest words we "say" are often those left unspoken. How often have you and I withheld a simple thank you when merely saying those two words could have become a healing, soothing touch? How often we quench the Spirit when he prompts us to show appreciation or say a word that would bring someone pleasure. Withholding thanks is a means of wielding power—the power of approval. With a child, a pastor, a spouse, a student, a co-worker, it is tempting and often too easy to remain in control by merely not speaking a word of thanks. "Quench not the Spirit," instructs the Lord.

7. Thankfulness will be plentiful in heaven. It's only here on earth that thorns and weeds try to choke the sounds of thanksgiving. Unbridled praise, which is now tuned so low in the Body of Christ, will one day be turned full volume. The chorus of "holy, holy, holy" will resound until there is no ear that cannot hear the sound. Every heart will pound with praise and every tongue will fill the heavens with "thank you, THANK you, THANK YOU, Jesus, for dying in our place." The days of redemption will be over, and God's task complete. Rivers of thanksgiving will water the earth, flowing unceasingly amidst the people of God.

I look forward to the day when the world will no longer choke my thanksgiving, the day when I am unleashed totally from all that binds my praise. But, for now, I've learned to work a little harder at it, to allow the Holy Spirit to prompt me more toward it; and to spread it around just a little more unselfishly. I've learned that in the community of believers, we get a tiny glimpse of the future.

What have you learned about thanksgiving lately? ■

evangelical VISITOR

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FEATURES

- 2 What have you learned about thankfulness lately? Andrea Harrison
- 4 Celebrate! An Advent Devotional M. J. Davis and Jane Musser
- 7 Uncle Jesse Ronald J. Sider
- 10 God as my business partner: What difference does it make? Wilmer Thiessen
- 13 MCC at 70: Grace to practice mercy John Longhurst
- 14 Reconciliation is catching on Kathy Heinrichs Wiest
- 16 Peasants discuss poverty's effect Susan Classen
- 17 Good friends Beth Frey
- 25 Scholarships available from Mennonite Health Services

DEPARTMENTS

- | | |
|-----------------------------|---------------------|
| 19 God at work in our world | 29 Phoebe's Journal |
| 20 Church News | 29 The Way of Peace |
| 24 Money Matters | 30 Onesimus |
| 25 Messiah College News | 31 Editorial |
| 26 Focus on the Bible | 31 Pontius' Puddle |
| 28 Dialogue | 32 The Back Page |

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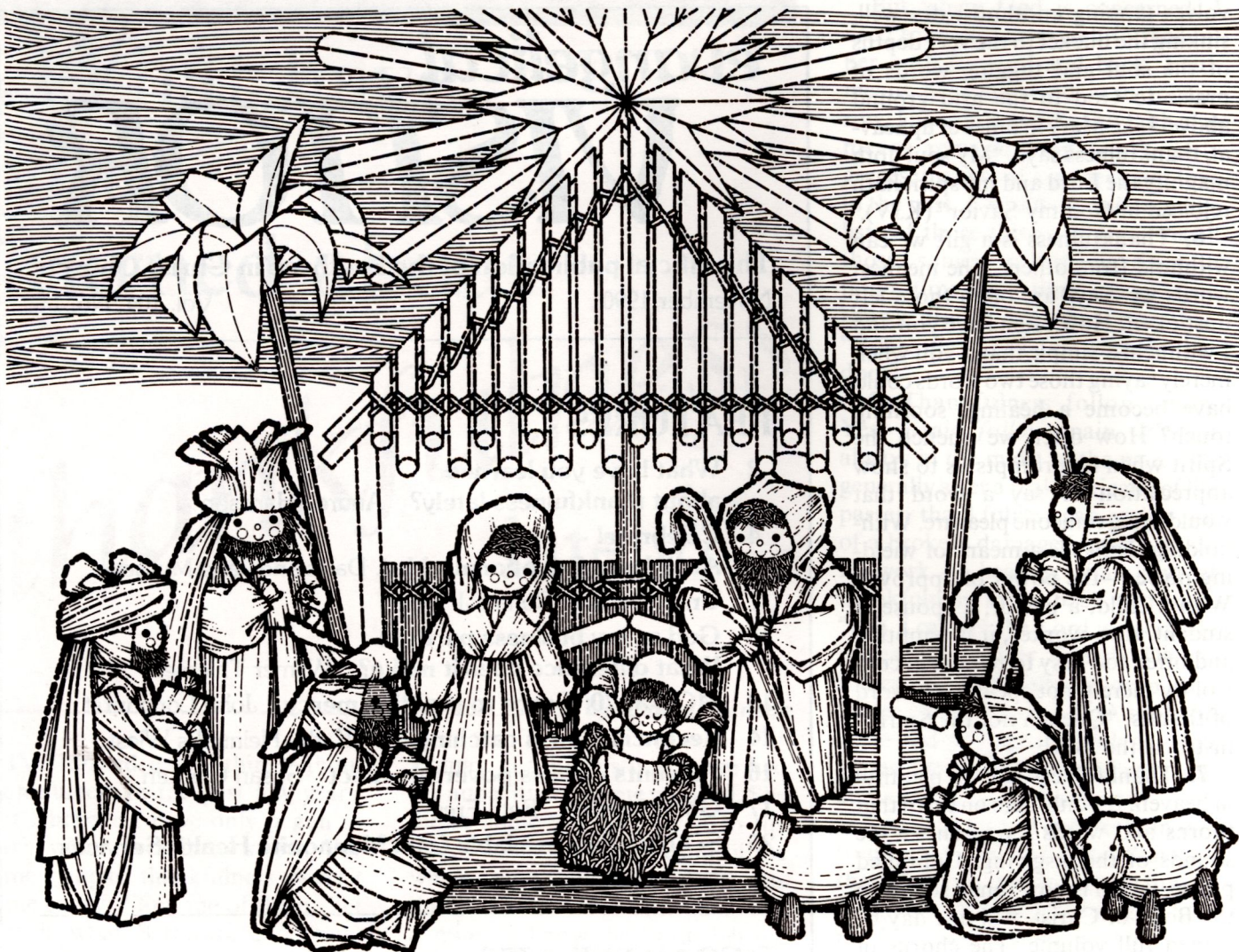
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Celebrate!

An Advent Devotional

by M. J. Davis and Jane Musser

Each portion of this devotional will guide you or your family on the "advent-ure" through the four weeks of Advent, helping you not to get lost on your way to Bethlehem this year.

You will discover special Bible verses and stories to read together, Advent and Christmas hymns from *Hymns for Praise and Worship* to

learn and sing together, and weekly activities including the use of the advent wreath and creche.

Some activities can be completed in one setting and others will follow through until Christmas. We encourage you to choose and adapt these to your family and/or substitute your own activities that have become traditions for you.

Setting up and playing with the characters of the nativity scene is an important activity for preschoolers and elementary children. Included in the weekly activities are suggestions of which characters to place with the creche each week. End with Christ's arrival to the scene on Christmas day.

First Week of Advent

Theme: Preparing for Jesus' birth

Scriptures: Matthew 2:1-12 and Isaiah 11:1-9

Hymn: "O Come, O Come Emmanuel" (p. 129)

Devotional: The wise men spent a long time preparing for the arrival of Jesus. For many years they had studied the sky, waiting for a special star to shine. When it appeared, they began the long-planned-for trip.

They were going to see Jesus. They were prepared to meet the king. Their hearts were full of joy as the time drew near. When they finally arrived, they fell down, worshipped, and gave him special presents.

At the beginning of Advent, Christmas seems far away. Now is the time to prepare our hearts and home to celebrate the birth of Jesus. Let us rejoice as we read the Christmas story, sing Christmas carols, and do Advent activities.

Prayer: Dear Lord, as Advent begins, help us to prepare our hearts and minds to joyously welcome Jesus. Let us rejoice in the anticipation of Emmanuel's birth. Amen.

Advent candle: Light the first candle, "The Wise Men's Candle of Hope."

Creche: Place the wise men and camels in the nativity scene.

Activities:

1. To help prepare your heart for Christmas, meditate on a Bible verse each day. With your family, make a construction paper chain with a link for each day until Christmas and write a Christmas-related Bible verse on each. Every day remove a link and share the verse with your family.

2. Choose Advent secret wise men by drawing a family member's name from a bowl. Each day do a surprise, give a small gift, or say a special word of kindness to your person. Identities can be revealed on Christmas morning. (Note: For households

with two people, use this activity to express love and kind acts and words daily. For singles, find another person to share this activity or be a good Samaritan and choose someone to receive your good deeds.)

Second Week of Advent

Theme: The joyful message

Scriptures: Luke 2:8-16

Hymn: "The First Noel" (p. 142)

Devotional: A good shepherd's job is to take care of sheep. These shepherds stayed awake at night while the sheep slept. Can you imagine how scared they must have been when they saw this bright light? They had never seen an angel of the Lord before. When they heard the message that God was to bring joy to the world, they were excited!

Prayer: Dear God, like the shepherds, we are thankful that your joyful message was for everyone, even me! Amen.

Advent candle: Light two candles today. The second candle is "The Shepherd's Candle of Joy."

Creche: Place the shepherd and the sheep in the nativity scene this week.

Activities:

1. The angels appeared to the shepherds at night. With a friend or the family, take a walk one night this week. Talk about how the shepherds must have felt the night they travelled to Bethlehem. Enjoy the night air, bright moon, and your family or friend.

2. This joyful message is for everyone. This week would be a good time to share this good news with someone. Use your telephone to call someone special or visit an older person, shut-in, or a person who is ill who would really appreciate someone stopping by to talk for awhile.

Third Week of Advent

Theme: The gift of love

Scriptures: Luke 1:26-33 and Matthew 1:20b-21

Hymn: "O Little Town of Bethlehem" (p. 138)

Devotional: Mary waited quietly to hear the angel's words, wondering why God had sent an angel to her—a plain, simple girl. When Mary learned that God had chosen her to be the mother of the Lord, she knew he was fulfilling his promise. He loved her and her people. She was full of joy and realized God who can do all things had done great things for her.

Joseph also heard God speak through the angel in a dream. Although this would be a hard situation, Joseph listened and obeyed out of love.

We, too, need to listen to God when he speaks. As we prepare to celebrate Christ's coming this Christmas, let's take time to pray and be silent together to hear what God wants us and our family to do for him.

Prayer: Dear Father, help us accept and appreciate your love which comes to us through our family and friends. Encourage us to share that love with those around us as well. Amen.

Advent candle: Light three candles this week. The third candle is "The Bethlehem Candle of Love."

Creche: Place Mary and Joseph in the scene this week.

Activities: Mary had many new things to learn as she waited for her Son's arrival. As we wait for Christmas we can learn some new things too.

1. With a friend or family, locate and try a new dessert or cookie recipe. Each year you could add a new Christmas recipe to your family's list.

2. Make or shop together for a new Christmas tree ornament. Each Christmas you could add one special ornament to your tree.

continued on page 6

Fourth Week of Advent

Theme: Peace on earth

Scriptures: Luke 2:10-14 and Isaiah 9:2-7

Hymn: "Hark the Herald Angels Sing" (p. 159)

Devotional: The angels' joyful proclamation of Jesus' birth is not just of a birth of a baby, but the birth of life and of peace on earth—the greatest gifts a Father can give us.

The first Santa Claus was St. Nicholas, who was a bishop in Turkey in the third century. When he saw needy poor people, he gave them food or shoes or small toys. He did this secretly because he just wanted them to be happy and enjoy the gifts. He loved people and wanted them to be contented and at peace.

Although we think a lot about gifts we give and receive, we need to intentionally think of ways we can share the love and peace of Jesus with others.

Prayer: *Dear heavenly Father, your gifts to us are so wonderful and we thank you for them. Help us this week to find ways to give of ourselves and to promote "peace on earth." Amen.*

Advent candle: Light four candles this week. The fourth candle is "The Angel Candle of Peace."

Creche: Place the angel and star in the creche this week.



Activities: God gave the world the best gifts possible—peace on earth and eternal life! The best gifts we can give are ones we make ourselves.

1. Decide what talents you have that can be used to give something to a friend, your church, or a neighbor. Plan a way this week to do that even though this is a very busy time.

2. Encourage "peace on earth" by planning specific ways to be more peaceful in your family or work situations through by affirming one another, cooperating and working together in projects and problems, and by sharing feelings, information, and experiences.

Christmas

Theme: Celebration of life

Scriptures: Luke 2:1-20

Hymn: "Away in the Manger" (p. 144) and "Joy to the World" (p. 147)

Devotional: We have been on our journey to this great event for about a month now. We have seen the wonderful way God kept his promise to send his Son to earth. When people ask us what we received for Christmas, we can mention the new books, the clothes, the toys. But let us not forget to mention the most important gift we received, the gift that will last the longest, the gift from God—his Son, Jesus Christ. The Lord has done great things for us! Let's celebrate!

Prayer: *Dear Father, on this special day of the year, I thank you for your Son, our Savior. We celebrate this day as a way of expressing our gratitude to you. Amen.*

Advent candle: Light all five candles. The center candle is the Christ Candle.

Creche: Place the Christ child in the manger to complete the nativity scene.

Activities:

1. Christmas morning can be very hectic. Find a way for your family to first celebrate Christ's birthday together—by singing, praying, having a special Christmas cake or stollen or a special Christmas brunch that becomes an annual tradition.

2. God's love is forever, not just on Christmas Day. It never changes. Evergreens are a reminder to us of that never-changing love. Make a family evergreen wreath. Wind some small branches around a wire frame. Add bows and symbols to represent talents and skills of each family member. Hang your wreath in a spot for family and friends to enjoy and as a reminder of God's never-changing love. ■

Arriving soon in your mail . . .

As a service to *Visitor* subscribers, we will be mailing a "Faith Books" catalog to your home in November. The 32-page catalog contains books recently published by Evangel Publishing House as well as by other Believers Churches. You are, of course, under no obligation to order from the catalog, but we feel this is a way of making it easier for you to purchase Christian literature for yourself or as a gift for another.—the editor

Celebrate! An Advent Devotional was prepared for use by the Christian Education Commission of the Grantham Brethren in Christ Church. Coordinators for the project were Mary Jane Davis and Jane Musser. Reprinted by permission.



Uncle Jesse

by Ronald J. Sider

As a teenager growing up in southern Ontario, I knew Uncle Jesse as the friendly uncle with the shock of white hair and warm smile whom everyone in my church respected.

I knew that he had to raise his two daughters alone because his wife had been institutionalized for mental illness as long as anyone could remember, but I never thought much about

Dr. Sider is professor of theology and culture at Eastern Baptist Theological Seminary and executive director of Evangelicals for Social Action in Philadelphia.

that. His warmth and joy seldom betrayed deeper pain.

I've traveled a long way from the farmlands of southern Ontario, where Uncle Jesse still lives. But in recent years, my thoughts have more often returned to him.

I've been married 27 years now. As I have experienced the ecstasy, the pain, and the renewed joy of a growing, fulfilling marriage, I have wondered what it must have been like for Uncle Jesse to live alone for 30 years of married life.

I've watched marriages crumble because they were not "fulfilling,"

and I've wondered what kept him married while his wife, Lydia, lived 50 miles away in a mental hospital.

During Christmas 1986, while visiting my family in Ontario, I decided to ask him. He told me his story—the story of a devout, hard-working Canadian farmer and the woman he loved.

Jesse had been friends with Lydia Winger since childhood. They went to the same Brethren in Christ church.

continued on page 8



"I had strong attractions to her when I was pretty young yet and she was young yet," he says. "We went together a little, broke off a little, and went together again."

"The second time around she seemed a little hesitant. I had prayed about it, and I told the Lord I would not see her again unless she made some overture.

"This happened—very unexpected to me. She wrote and invited me to come back, and she was quite serious this time."

After a five-year courtship, they married on September 9, 1931. Lydia had turned 21 three days earlier. Jesse was 22.

"To me, she was the one in the world," he says. "And I think I kept that right to the end."

The first few years together were good. In 1933, their first child, Anna Mae, arrived. Then on the morning of December 30, 1935, a second daughter, Ruth, was born at home.

"That evening we had quite a lot of company," Jesse recalls. "Child-bearing being kind of easy for Lydia, she really had a good time that night."

But the next morning, something obviously was wrong. Lydia was in great health physically, but she was behaving strangely. She would ask for something then a moment later ask for the exact opposite. The doctor recommended total rest.

For two and a half years, Lydia continued to live at home, though she clearly was not normal. Her careless housekeeping and lack of

concern for the baby were new and strange. For a time, however, she remained fairly stable.

Then in 1938, Lydia "really let loose and just became unmanageable. She had all kinds of ideas. One morning she announced that I was not her husband. She said we weren't lawfully married—we weren't married at all."

Jesse and Lydia lived in a double house with Jesse's uncle, Andrew. Lydia moved in with Andrew's family. One morning while Jesse was milking the cows, Lydia heard some hunters in the woods. When a gun fired, she announced that that was Jesse.

"He was all right, he was a good fellow, but he's gone. He shot himself," she declared.

In January 1939, Jesse took Lydia to the Hamilton hospital, one of the best psychiatric hospitals in Ontario. At first, he checked with the doctors each week when he visited, believing his wife would soon be better.

"Your wife is not going to get any better," the doctor announced one day. "I think you should go home and start over. Take care of your girls and forget about this woman."

"Well, Doc," Jesse said, "I can go home and take care of the girls, but I can't forget Lydia. She's part of me."

For 30 years, Jesse drove the two hours to Hamilton every two or three weeks to visit the woman he

had promised to love for better or worse till death would part them.

"Usually she was glad to see me," Jesse says. "Sometimes, though, she would say she hoped I broke my neck on the way home. When that happened I'd go home and think, *Well, what am I going to do? No use me going up there anymore.*

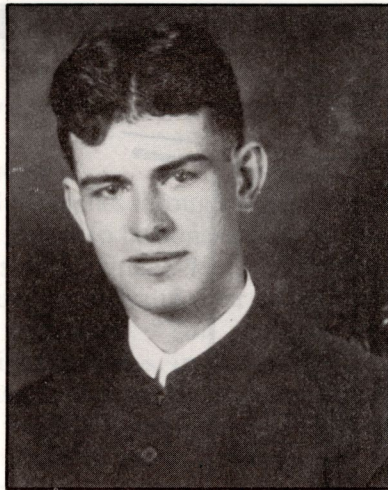
"And then I couldn't help but think about her. And in a week or two I'd be back up again, and I could get an entirely different response."

One day Jesse was praying for Lydia while he worked in the barn, and he felt that the Lord heard his prayer. The next day he found a letter from Lydia in the mailbox.

She hadn't written for years, but in her letter she took a very penitent attitude, saying she thought there had been a misunderstanding.

"I've often wished I'd dropped everything and gone up right away to see her," Jesse says. But since he was busy on the farm, he didn't get to Hamilton until a few days later. He took the letter to show the doctor, thinking this was the answer to his prayer. "Don't bank too hard on it," the doctor warned.

Lydia's mood had changed drastically. "She reminded me of a teeter-totter," Jesse says. "When she wrote the letter, she'd been on one side. But when I got there, she didn't know what she thought of me. Still, I think



the ordeal strengthened me as far as the Lord was concerned."

For many years, Jesse hoped and prayed that God would heal his wife. "Why she couldn't get healed, I don't know. That's one of the mysteries of this life."

In 1953, the doctors suggested a lobotomy (an operation in which a lobe of the brain is cut).

For some reason, it was scheduled the same day as Anna Mae's wedding. So Jesse couldn't be there when Lydia came out of anesthesia.

But when he saw her the next day, he marveled at the change in her. She asked questions about home and other things she hadn't talked about in years. "This was the first thing that showed any sign of helping her," he says.

"Don't expect her to stay like this," the doctors cautioned. "She'll drift back, but we hope she'll come back up to this point again in about six months."

Jesse tried bringing Lydia home for a week or two, but it didn't work well. Once she wandered away and walked to my parent's farm about four miles away.

"Some people were scared of her. It was a long pull there," Jesse says.

My dad went along when Jesse sadly returned her to the hospital.

Months later, he brought her home again. This time, things went much

better. The doctors had been testing various kinds of medication for Lydia and had finally found the right combination. After 29 years, she was home again.

Her sloppy appearance and religious indifference were painful reminders that Lydia was not the woman Jesse once knew, but she was reasonable and cooperative.

For three years Jesse gently cared for the woman he still thought of as his youthful sweetheart and bride.

Then one Thursday, Lydia got sick to her stomach. A few days later, her appendix ruptured. Because of the lobotomy, she never felt the pain that would have warned her something was wrong.

"Would you pray for me?" Lydia asked.

"I'm sure she was a Christian before her mind got warped," Jesse says, "but afterward she could think most anything. While she was home those last years, she never showed any spiritual emotion, that I could see. And now she said, 'Would you pray for me?'"

"I said, 'Sure, I'll pray for you.' The next day she died. I felt this was the Lord's time to take her home. It all went so peacefully."

I cry as I listen to Uncle Jesse's story. "Did you ever feel angry at the Lord?" I ask.

"I did right at first," he says. "I thought, *This isn't fair*—she was 29 years old when this happened. But that doesn't get you anyplace.

"All those years, never once did I feel that she was a burden. Oh, she was a burden, but I never felt it was anything I should be relieved of. I loved her, and I did all I could."

"Do you think it would be harder today to do what you did?" I ask. "Thirty years back, divorce was seldom heard of, but today men abandon wives for far less reason."

"I can't understand the modern attitude," Uncle Jesse says. "I chose a wife who I thought was it. Now why, after 10 years, would I want to get rid of her for somebody else?"

"It looks like you've been asked to walk a difficult road," I suggest softly.

"Yes, especially if I had seen those 30 years ahead," he says. "I took her to the hospital with the feeling that she would be returning in three months or so. It just didn't work that way. We walk with the Lord one day at a time."

Uncle Jesse made a vow before God with the woman he loved to live in lifelong covenant for better or for worse. It got much worse. But he kept that covenant, by God's grace, one day at a time. ■



God as my business partner

*What difference
does it make?*

by Wilmer Thiessen

Several years ago a close friend of mine started a new trucking business. He called his firm CKR Trucking Co., meaning "Christ, Krieger and Romans." He was publicly declaring that Jesus Christ was his business partner.

A lot of Christians have claimed

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the Lord as their business partner. What does that mean? Many people who claim God as their partner seldom invite him to the board meetings. It is more likely that we use him as an insurance agent—we call him after an accident has happened.

The psalmist quotes God as saying, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowl of the mountains, and the wild beasts of the field are mine" (Ps. 50:10, 11). If God owns all the birds and the beasts, who am I then to say, "I have a cattle feeding operation. I own 500

feeders, and I have asked God to be my partner."

If you had asked me a number of years ago when I was in the thick of business whether God was my partner, I would have quickly answered, "Yes, of course he is." But when it came to the basics, I was really putting my trust in business and the future I thought it provided. I had made plans to become wealthy. I had a business, or perhaps I should say the business had me. I had little time for Bible reading, prayer and fellowship during the week. I did keep Sunday open for worship, but

looking back, I realize painfully that while in church I was often either asleep—pooped from the pressures of the week—or else I spent church time trying to mentally untangle a knotty business problem.

Since then I have come to understand more of what it means to have “God as my business partner.” Through Scripture I came to see how my attitudes and priorities needed adjusting. God has stern words for people who place money and job above all else. “No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money” (Mt. 6:24).

The Apostle Paul, who had the finest training, the best opportunity to “make it” in his world said, “I want God’s approval! Am I trying to be popular with men? If I were still trying to do so, I would not be a servant of Christ” (Gal. 1:10).

Paul goes on to teach Timothy, “Command those who are rich in the things of this life not to be proud, and to place their hope, not in such an uncertain thing as riches, but in God, who generously gives us everything for us to enjoy” (1 Tim. 6:17). If riches are so uncertain (something today’s economy underlines almost daily) why are so many of us so anxious to squeeze God into only the small, unimaginative confines of our business?

The Bible refers often to people in business. We find references to banking, selling, manufacturing, agriculture, fishing and many other professions. Most references to occupations are neutral in tone, but Scripture makes it very clear and plain that whatever our profession, we are to seek first the kingdom of God. If our attentions are given in any other order, we are in error.

Therefore, if we want to have God as a partner in our businesses, he must be the senior partner, the chief executive officer, the chairman of the board. He must be involved in *all* of the business—planning, management, labor relations, even distribution of the profits.

God makes a good senior partner

in more ways than one. He has excellent credentials of his own; his Word, the Bible, teaches us a number of very good business principles.

Honesty

God teaches throughout his Word that we are to be honest. He told the Jews in Leviticus 19:13 that they should not defraud their neighbors, nor rob them. “You shall do no unrighteousness in judgment, in measure, or in weight. Just balances, just weights, a just ephah, and a just hin, shall ye have: *I am the Lord your God.*” God was their senior partner, and he would tolerate no dishonesty.

We smile when we hear about the butcher’s thumb on the scale, but God doesn’t. Solomon writes, “A false balance is an abomination to the Lord, but a just weight is his delight” (Prov. 11:1).

God’s teaching on this matter is clear, but is it a good business practice? I believe it is. A dishonest businessperson will not succeed in the long run.

Many years ago I worked for a brilliant businessman who could

work out the thorniest business problems with ease. He told me one day that he was teaching his children to be totally honest, not because he believed in the Bible which teaches honesty, but because he thought dishonesty was stupid. The human brain, he said, was not capable of keeping tabs on all the effects of telling a lie.

Another businessman put it this way: “I always tell the truth; that way I don’t have to bother remembering what I’ve said.”

Administration

God taught Moses management. The nation of Israel had fled Egypt. They were in the wilderness. They were many people, with many problems. They all came to Moses, who was growing weary of having to cope with all these troubles.

Then Jethro, Moses’ father-in-law, showed up. He immediately saw the problem. “The thing thou doest is not good,” he said. Then he gave Moses some advice. He suggested he choose capable leaders from the group, give them certain responsibilities, and let them help with the work. “And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens” (Ex. 18:21).

So Moses picked the right people, gave them responsibilities according to their abilities, taught them to do their jobs, and then trusted them to do it.

This lesson teaches men about good business administration. No businessperson will last long who does not learn to choose good people and delegate work to them.

Personnel management

Our senior business partner has also given us clear guidelines for how to treat our personnel once we have hired them and given them responsibilities. People are the greatest assets of any business enterprise. Buildings, land, machines and other equipment are only tools to be used by your people. Without good peo-

continued on page 12

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ple working in pleasant conditions a business will not build a solid foundation.

One of the first and most basic rules for dealing with people is found in Exodus where God says that at least one day of the week shall be used for rest. This applies to the servants, the animals, even the stranger who happened to be there. Even during the busiest seasons they were told to take off one day in seven.

There is nothing mysterious about this principle. Simply put, we all need a break from our routines. God commanded that those who would not obey this principle would be put to death. It still happens—many workaholics work themselves into an early grave through stress.

Labor relations

The Apostle Paul got involved in labor-management relations when he led Onesimus to Christ. Onesimus, a runaway slave, had worked for Philemon, Paul's friend. Paul asks Philemon to take Onesimus back as a brother. "If you think of me as a partner, welcome him back as you would welcome me. If he has done you any wrong, or owes you anything, charge it to my account" (Philem. 17). When Onesimus became a brother in Christ, that transcended the old relationship of slave and master.

Some time ago I met a man in Cali, Colombia, who had a reputation for being a mean, hard-driving supervisor on a large ranch. He had just been fired from his job because he had become a Christian and his boss was afraid he would no longer be an effective ramrod and hatchet man. If only the boss would have given him a chance I'm sure he would have found that a Christian approach to handling labor/management relations is far more effective.

Scripture teaches that employers must be fair and generous to their workers. It also teaches that workers must do their jobs with diligence and not be slothful. Companies that follow these guidelines will find their labor/management tensions at a minimum.

Tithing

This is not necessarily a conventional principle of business, but it is certainly something that God teaches us time and again. God wants to tell us how to distribute our dividends. God commands us to tithe. He told the Jews in Leviticus: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." The people had no right to hold back a portion that belonged to God; it was *his*.

When we are short of money, aren't we often tempted to hold back our tithe this month? We wouldn't think of taking something that belongs to our neighbor, nor would we think of robbing our business partner. But often we don't think twice about holding back what belongs to God. God says in Malachi, "Yet you have robbed me. But you say, wherein have we robbed thee? In tithes and offerings" (3:8).

Compassion and obedience

My father taught me a lot about compassion and faithful obedience to God's Word. I was born in the midst of the Depression, in dusty, dry, windblown Nebraska. We had next to no money in our household. We had food; not plenty, but enough to get by. My dad never complained about his lot in life.

When he discovered that our neighbors were living on jack rabbits (and the rabbits were skinny and scarce), he gave them a ham from our cellar. He even let the neighbor go down and pick his own. He took the biggest; Dad didn't mind.

When the local banker wanted to foreclose on Dad's farm, Dad fought hard, selling his machinery and best horses to pay off the mortgage. He came within \$500 of paying it off, but the banker foreclosed anyway. Later when the same banker went broke and was hungry, Dad gave his family groceries. I asked him, "Why do you do it?" He answered, "Because the Lord wants me to."

Years later, after I had covenanted to take God as my senior partner, I understood what my father meant.

Many biblical commands make good business sense. Some don't make sense to us at the moment, but they are God's commands nonetheless. If God tells me to throw the net on the other side of the boat, as Christ told Peter, I'll do it even if it doesn't seem to make sense at the time. In the long run, my senior partner will not let me down.

With God as my partner I feel like the fly my father told me about as a child. The tiny fly sat on the horse's collar all day while the horse pulled the plow. When they came home that night the fly proudly announced to his family, "We plowed a whole field today."

With God as my partner my employees and I must be utterly honest. When I owned an auto supply store, the temptations to lie were great. If we forgot to order a set of piston rings for a customer we couldn't shift the blame and say, "The warehouse hasn't shipped this order yet." Rather we had to own up to our error and try to make up for it another way.

With God as my partner I will treat my employees with respect and honesty. This might mean offering raises before I'm forced to, or giving them extra time off because they worked extra hard and need the rest.

With God as my partner I must realize that my business is not the end of all things. God might show me that he had bigger and better plans than those I could dream up on my own. They might not always make sense to my colleagues on main street, but I know obeying him will work out better than following my own business instincts.

When God becomes a business partner he can't be a junior partner, a silent partner or even an equal partner. He must always be the senior partner, the majority shareholder, the chairman of the board.

As God told the Israelites, he is telling us today: "Thou shalt have no other gods before me." ■

MCC at 70

“Grace to practice mercy”

by John Longhurst

Seventy years ago this past September, something happened that would significantly affect the Mennonite and Brethren in Christ world. Mennonite Central Committee was founded.

It was formally created September 27, 1920, by six Mennonite relief organizations who joined together to help people who were starving in the Soviet Union. They chose the name “Mennonite Central Committee”—a rather non-descriptive name for an agency that last year had around 1,000 workers doing relief, development and service in 52 countries around the world.

But it was the right choice for the new relief organization—70 years ago and today. Back then most Mennonite conferences had their own relief and immigration organizations. When the call went out to aid starving people, including many Mennonites in Russia, the groups realized that they could feed hungry people more effectively if they joined together. By coordinating their efforts through MCC they fed around 75,000 starving people in that country.

In 1940, General Conference designated MCC as the channel for Brethren in Christ contributions to war relief. Two years later, the Brethren in Christ Church became a full member of MCC.

Mennonite “Central” Committee is still the right name today, even if it doesn’t adequately describe MCC’s daily ministry. MCC is still the central place where Brethren in Christ and Mennonites of all kinds join together to help people in need, despite their many his-



MCC worker Janet Reedy with a Vietnamese recipient of a blanket from an MCC shipment to Quang Binh province, which suffers extensive typhoon damage each year. Janet visited the province in July 1990 to monitor distribution of quilts, school and health kits.

torical and theological differences. Through MCC they are all united in one common cause—meeting human need “In the Name of Christ.”

Witness around the world

Over the past seven decades MCC has fed, clothed and assisted millions of people. That, in itself, is cause for gratitude to God. But added to that is the fact that the service of Mennonites and Brethren in Christ through MCC to people around the world has resulted in a positive witness to neighbors close to home. Many Canadians and Americans who know nothing about Mennonite and Brethren in Christ beliefs know about their commitment to serve others through MCC.

Take, for example, the experience of a church planting effort in North Vancouver, B.C. Several years ago, when members of the new Mennonite Brethren church phoned people in their community to invite them to church, they asked: “Have you ever heard about Mennonites?” “Oh, yes,” many replied, “MCC.” The church asked for a supply of MCC brochures to aid in their outreach effort.

In Winnipeg, home to MCC’s Canadian office, the city’s largest daily paper simply uses the acronym “MCC” in headlines—the editors simply presume that everyone knows what it stands for. In Washington and Ottawa, politicians

know that causes promoted by MCC are based on the experience of workers, close contacts with people in the developing world and on the prayerful support of church people at home. Across North America, MCC relief sales and SELFHELP Crafts stores communicate the message of God’s love for the world to hundreds of thousands of people.

In other nations, the Mennonite and Brethren in Christ way of service is also noticed. Said Peter Kuzmik, Director of the Biblical Theological Seminary in Osijek, Yugoslavia: “Your way of going quietly to places where no Mennonites are is exemplary . . . the impact of this should not be underestimated. We appreciate your authenticity—the fact that you serve Christ’s kingdom, not your own denominational interests.”

Challenge for the future

As MCC praises God for 70 years of service, it is with the knowledge that it must challenge a new generation of Mennonites and Brethren in Christ to be deeply concerned for the needs of people around the world. For many older Mennonites, MCC isn’t just an agency that assists people in other countries today—it saved their own lives 70 years ago in Russia and helped them emigrate to North and South America. For others, MCC help made it possible for them

continued on page 15

John Longhurst works with MCC Information Services in Winnipeg, Manitoba.

Reconciliation is catching

A new option for criminal offenders and victims is finding a place in county justice systems throughout California. With a focus on reconciliation between an offender and the crime victim, this growing approach uses community volunteers to meet with the parties and find ways to see justice done.

The origins of the movement in California lie in the Victim Offender Reconciliation Program (VORP) of the Central Valley. Funded, staffed, and directed by members of Christian churches in the community, VORP takes on cases referred by Fresno County judges, police and probation officers.

Tulare County—Two teen-aged girls decided to entertain themselves by writing with felt markers on the wall outside a shopping mall restroom. The victim, identified by VORP as the mall maintenance worker, was angry and frustrated. In a meeting arranged by a VORP mediator, the girls, along with their parents, met with the worker. The worker found release in explaining how much trouble it was to strip and repaint the wall. The girls recognized the human cost of their prank and agreed to repay the worker by helping him at the mall for a period of time. They shook hands and left the meeting on good terms.

VORP staff members assign each case to a volunteer mediator who arranges to meet with the victim and offender separately. These separate meetings are usually followed by a joint meeting. In 1989, its seventh year of operation, VORP received referrals on 536 cases in Fresno County.

Word of Fresno's success has spread throughout the state and people in 14 other counties have established or are working to establish VORP or similar programs. While VORPs are growing in popularity all across the United States, the California growth is unique because most of the programs are church based. Fresno VORP Director Ron Claassen now spends most of his time consulting and assisting in the establishment and training for new VORPS. Partial funding for this part of Claassen's work has come through West Coast MCC.

Claassen says inquiries about how to start a VORP come from a variety of sources. In San Diego County, for instance, the initial inquiry came from the San Diego Mennonite Fellowship. Within a few days of the church's inquiry, Claassen was addressing a state convention of Human Relations Councils. After his talk a number of people approached him. "The people that indicated the most interest in getting VORP started were from San Diego County," he said. "I told them that the Mennonite church was interested in getting one started and it would be great if they could support them in some way."

Other contacts have come through people or organizations involved in prison ministries. One in Orange County came from a local president of Mothers Against Drunk Driving. Several have come through local churches. In Ventura County, where restitution and community-based sentencing had already been implemented, the initiative came from the justice system itself.

While Claassen realizes the importance of government and justice system support for VORP, he feels strongly that a program based in the churches will be the most effective. Orange County VORP Director Mike Neimeyer agrees. "Programs tend to take on values of their fund-

Santa Barbara County—A mother grew suspicious when her son came home with a "borrowed" expensive bike. Under pressure the boy confessed to having stolen it from a boutique downtown where it had been left for the weekend. Several members of the boy's family joined him for the meeting a VORP mediator arranged with the boutique owner to whom the bike belonged. The family felt responsible for the boy's action and appreciated the opportunity to apologize and clear their name. The boy recognized the disgrace his action had brought on his family.

ing on

by Kathy Heinrichs Wiest

ing source, so we are totally church-based and take no public funds." The Orange County Program is funded mostly by St. Vincent de Paul, a lay Catholic organization.

The VORP vision has clearly spread beyond the Mennonite Church where it has its roots. Some programs are now operating through the local Catholic Charities office. Others are based in a particular church. In Santa Barbara, for example, two Presbyterian churches co-sponsor the VORP. The Episcopal Church and United Church of Christ also serve as local bases for VORPs. Even the local VORP that started in Mennonite churches have become interdenominational ministries.

In establishing a new VORP, communities seldom have trouble garnering the support of the local court and probation departments. When El Montecito Presbyterian Church in Santa Barbara asked their probation department how they could be of service, the chief probation officer suggested they start a program modeled after Central Valley VORP.

Bill Jost, director of Tulare County VORP, says his county's only complaint is that VORP cannot handle as many cases as they would like to give them. "The probation department thinks so highly of the program, they'd like to fund it themselves," he said.

Viewed from the church perspective, VORP provides a much-needed opportunity for reconciliation between offenders and their victims—a practice based in the biblical concept

of justice. From the justice system's perspective, VORP can be an effective solution to the problems of jail crowding and a burdened court system. From both points of view, it is easy to see why victim/offender reconciliation is catching on in California. ■

Kathy Heinrichs Wiest is a freelance writer from Kingsview, Calif.

Orange County—A juvenile offender was facing a possible life sentence without possibility of parole for his part in kidnapping a banker. A VORP mediator approached the banker to suggest he request that the judge be merciful in his sentencing. In that encounter, the banker was able to express the anxiety and sleeplessness he had suffered since the kidnapping. Talking about his feelings to someone who represented the offender helped him work through his anger and freed him to be forgiving. Through the mediator, the offender was faced with the suffering he had caused. Although no joint meeting was arranged, VORP offered a human link between a victim and the person who wronged him.

"Grace to practice mercy"

continued from page 13

to rebuild their lives after World War II.

These people remember MCC's help. They ardently supported the agency throughout their lives. A check sent to MCC by a widow had the following note attached: "This donation is in remembrance of my late husband. MCC assisted him after he was discharged from a prisoner of war camp in Germany in 1947, and helped him come to Canada. I ate in an MCC kitchen in the Ukraine in 1922, when I was eight years old. We never forgot."

But a whole generation of Canadian and American Mennonites and Brethren in Christ has grown up never knowing hunger, war and need. They have no personal experience of deprivation. They don't know what it is like to be a refugee. How can a deep desire to serve others who are hungry, thirsty, and strangers be generated inside each of them?

MCC will need to inspire its supporters with the vision of a "compassionate God who calls us to be compassionate people," according to MCC Executive Secretary John Lapp. "We need to remind ourselves that God wills the well-being of all people, the healing of creation, and reconciliation of all things in Jesus Christ."

Grace to practice mercy

We will also need, in the words of former Mennonite Brethren church leader B. B. Janz, "grace to practice mercy." Reflecting on MCC service in Europe after World War II, Janz commented that the "great relief work of the post-war years was an expression of our active non-resistance. God gave us grace to practice mercy. This work of compassion generates the spirit of love and peace in us."

"Grace to practice mercy . . ." That is the story of MCC's first 70 years, and prayer for the future. As MCC strives to meet needs, as it adapts to a changing world situation, as it tries to learn important lessons about faith and service from Christians in other countries, we pray that God will give us grace to grow, learn, serve and practice mercy in everything we do.

We pray that you will join us in this divine effort. ■

Peasants discuss poverty's effect

by Susan Classen

On July 19, I made a vow.

I was at a basic training course for 16 peasant health workers in northern El Salvador. One of our classes dealt with the link between malnutrition and poverty, so we started the day by giving four participants a special breakfast of fried beans, eggs, cheese and milk. The rest received plain beans and tortillas. The outcome was startling.

Initially no one said anything. It seemed they had not noticed. Then one person with a special plate suddenly realized that not everyone had what she did. She immediately passed her plate around, almost begging the others to share her food. They politely refused, not at all upset to be eating the plain beans and tortillas that they would eat every day at home. But the woman with the special breakfast paced the floor, increasingly agitated by her position. The other three ate the food in total silence. I thought the discussion was going to flop.

After breakfast we began the day's classes. We were to start with some preliminary announcements, but the short time between breakfast and the session was enough to get the words flowing. It became clear that nothing could take precedent over discussing the unusual breakfast. I looked around the room. One of the four who had received the special food had her head on her desk and was refusing to speak.

"Someone called her rich," her neighbor explained. Being called "rich" is an insult among the poor,

who link wealth with injustice and selfishness. Another of the four, Lencho, was nowhere to be found. A coordinator went to look for him and came back saying he was in the street crying and refused to come back to the class.

Lencho is about 18 years old, a new health worker I did not know very well. I went to talk to him. "It wasn't fair what you did," he said, tears streaming down his face. "You had no right to give some people more than others. If there wasn't enough good food, you should have divided whatever there was in equal parts. It wasn't fair."

What I thought would be a discussion starter was taking an unexpected turn. I explained that it was just a way of getting the group to talk about nutrition and poverty. The words sounded empty even to me. "You don't know how much I've suffered," he said. "I grew up an orphan in the street, watching other people eat good food while I struggled to survive. I wouldn't have been upset if I had been given just beans and tortillas, but I didn't deserve the good breakfast. It wasn't fair for me to eat the special food. How can I go back in and face the group knowing I didn't deserve what I got?"

We talked for 30 minutes; the tears never stopped. He didn't sob as in anger or frustration. And it wasn't a cry that expressed bottled up feelings. The tears just flowed as if the experience had tapped a well of pain that could be plugged but never dried. I was overwhelmed by the rawness of his heart and his deep sense of unworthiness. I wondered what I had done.

As I sat with him, I remembered a friend's account of an experience

during their orientation to Mennonite Central Committee. Two people were given a special dinner, a larger group was given something plain, and the rest ate rice on the floor. It happened that one who received the special dinner had been quite poor, forced to scrape bottom as she struggled to raise her family alone. But she responded quite differently from Lencho. Her reaction was that she had suffered enough and it was about time the tables turned, allowing her to finally be the one to eat good food.

I wished Lencho could show a similar recognition of justice. But instead he continued to repeat, "I didn't deserve it. I didn't deserve it."

Injustice destroys its victims from within and without. It forces them into a gap and convinces them it is where they deserve to be. Even when the outer walls are removed, people like Lencho fatalistically conform to their plight as God's will because they continue to feel they are unworthy. Lencho's lack of self-dignity and pride as a person created in God's image ran so deep that he could not even accept a gift of grace as small as a good breakfast. I prayed for wisdom.

"God is angry at your suffering," I said. "God loves us all equally and when some take more than their share, leaving others scrounging in the streets, God gets upset. Your pain will destroy you unless you find a constructive outlet. Righteous anger at injustice is biblical." He did not respond but said he would return to the group if he did not have to say anything.

"Lencho feels bad at having received a breakfast he didn't deserve," I told the group of poor peasants. "You

Susan Classen of Springfield, Ohio, has worked in El Salvador since 1984. She is a member of Northridge Christian Fellowship in Springfield.

didn't deserve to be born into poor Salvadoran families and I didn't deserve to be born into a rich North American family . . . Can you understand how badly I feel knowing I received something I didn't deserve." Heads were nodding. The special breakfast had helped us break through some of the class and cultural barriers that separated us.

Earlier we had talked about the fact that the poor live close to each other and need each other. Their lives naturally mix and intertwine. The rich, on the other hand, isolate themselves, living independently behind walls and fences. I reminded them that the four who received the special breakfast would not have felt bad if they had eaten apart from the others because they would have assumed everyone was eating the same thing. "Many rich people don't even

realize the misery of the poor because their lives never touch." Again there seemed to be an insight between different worlds.

But patterns that favor the rich and reinforce the victimization of the poor are hard to break. As we finished eating lunch that day, the cook, who was feeling terrible that I was not one of the four who had received a special breakfast that morning, came to where I was sitting and offered me a second bowl of soup. I was the only one she had approached. As I turned her down, a group coordinator whom I had been working closely with for the last two years caught my eye. She had noted the interchange. Later she told me that she now understood why I had refused to wear my new running shoes until she was able to replace her own worn out rubber sandals.

Through that morning's discussion, God gave me an insight into something I had been struggling with since an MCC discussion two weeks earlier. I shared my thoughts with the health workers. "I don't have lots of money, at least compared to North Americans, but I do have resources, education, opportunities, security. It isn't fair for me to have so many more resources than you. I don't deserve them. But I have two choices. I can isolate myself from you so that I don't feel guilty, or I can dedicate my resources to your benefit."

In what feels like a milestone to be celebrated and a challenge to which I need to be held accountable, I vowed, "I am choosing to dedicate them to you." ■

Zimbabwe

Good friends

by Beth Frey

In late June we were paying our last visit to Mtshabezi Mission where we had spent most of our missionary years. We wanted to visit some of our old friends of yesteryear.

Because the roads of the bush had changed since we were there last, we found a guide. We used one of the hospital vehicles because of its high clearance.

Near noon we pulled into the village of Timothy Mpofu and his wife Naka Jona. They approached the vanette with a look of apprehension; they recognized it as a hospital vehicle and feared that we were the bearers of bad news.

The Mpofus had lost two sons within the last year. We remembered an early morning, years before, when we had the sad task of going to tell them that another son had been killed in a motorbike accident. They had also lost their

only daughter a number of years ago. Having lost four children, it was small wonder that they were apprehensive!

When they realized that our purpose for coming was fellowship, they were overjoyed. They ushered us into their best room and offered us chairs. Following our expressions of sympathy in their losses since we had last seen them, conversation flowed freely. We discussed our children (theirs and ours), the rain crop situation, and many general subjects.

Timothy told us of how he had never been to school when my father, W. O. Winger, had taken an interest in him and had sent him with his young wife to Matopo Mission. They were very poor, owning only one blanket, and Matopo was very cold in the winter. They sewed burlap sacks together to use as an extra cover. The education Timothy received led him to teaching and church work. During the war for Zimbabwean independence, when it was difficult to hold

services, it was Timothy who helped to keep the regular Sunday services going at Mtshabezi. He had also served as chaplain of the mission hospital where he was an inspiration to nationals and missionaries alike.

We talked of the goodness of God, of concerns for the church today. We talked of church leaders and missionaries who had gone to their reward.

Time passed easily, then Mpofu said, "Food is ready, we will eat." We protested weakly that we had come to visit, not to eat. Nothing would do but that we join them; tables were pushed together and after prayer we began to eat the stiff corn meal mush with sour milk which is the staple diet of the Zimbabweans.

It was a special meal—they shared with us what they had. They had not known that we were coming. There was no bread or tea; it is not likely that there was any in the home.

The sun was leaning toward the west as we said our farewells. "We may not meet again on this earth, but we will meet in heaven where there are no partings." With warmed hearts we drove away; we had been blessed by these aged servants of the Lord; we would carry memories of this time of fellowship and prayer with these faithful Christians. ■

Glenn and Beth Frey recently completed their service at Youngways Guest House in Bulawayo, Zimbabwe.

Diary entry:
December 28, 1990



YOUTH QUEST NINETY



Dear Diary,

WOW! I can not believe all that I am learning at YOUthQuest Ninety. We just had our first session with Dwight Robertson, our main speaker. I guess I am just beginning to see that Jesus is so important in my quest for the good life.

We are also having small group electives - which have lots of good sharing and ways I can improve my life - with my parents, my friends and especially God.

Tonight a lot of other youth will be a part of the talent show. I heard the auditions - it was fantastic. And I can hardly wait for Steve Camp. I really like his songs.

There seems to be so much to write about, but I have to be off to dinner. I never realized before the impact this Brethren in Christ youth convention would have on me!

Details:

- December 27 - 30 (4 days and 3 nights) at Tamiment in the Pocono Mountains, PA.
- Transportation assistance is available for those traveling over 800 miles.
- For more information on YOUthQuest contact:
The Board for Congregational Life, P.O. Box 163, Mount Joy, PA 17552 (717) 653-9321

But hurry - early registration discounts end 11/28/90.



God at work in our world

Zambia General Conference

Mary Olive Lady—Zambia

Although the attendance was down a bit this year, it was an excellent conference. Mukuwa Kalambo (church treasurer) reported that through individual pledges and targets (goals set for each congregation), money has come in very well for Christian Workers' Fund. When people have a clear picture of where their money is going and receive proper receipts, they seem to have no problem in giving. There was a very good discussion on procedures for setting up a pension fund for pastors and church leaders. We have a growing number of people who are astute in financial matters.

Concern was expressed over the financial situation at Sikalongo Bible Institute. Individuals, beginning with Maria Munkombwe (a business woman), quickly volunteered to support a student for one year (K600). Yet, the conference body is perceptive enough to know that this was like band-aids that didn't really address the underlying problem.

But there is no question about it, we have a core of young, gifted leaders who are dealing responsibly with issues.

The inspirational messages, centered on commitment, reflected a maturity that goes beyond the evangelistic thrust, which is so often the theme of their messages.

World's largest open mission field

Scot White—Mexico City

According to 1986 statistics, Mexico City was the world's second largest city with a population of 18 million. However, with 80,000 people moving into the city every month, today the population has exploded to include approximately 24 million people. Mexico City is struggling to survive due to this great influx of people from across the countryside.

Mexico City is limited by space. It is surrounded by mountains and volcanoes (some of which are active). The city is built on an old, dried up lake bed, and a water shortage continually threatens the city. Because of the unstable ground, the city is literally sinking.

Despite all these disastrous factors, people continue to come to Mexico City to find a better life. However, many of the city immigrants only find poverty beyond our Western imagination.

With all these people, coupled together with all the needs and fears, Mexico City is the largest open mission field in the world.

Red tape

Scot White—Mexico City

We have found that there is a lot of red tape for things in Mexico, especially for foreigners:

- renting a house—need a Mexican cosigner who owns property in Mexico

- buying a car—need a Mexican to buy for us (the car is then in his name)

- bank account—need three references of Mexicans plus one signature of someone who has had a Mexican account for over one year.

- furniture—it is illegal to transport furniture. It must be delivered by the place of purchase, or by a registered person, or we must pay tax. This applies even when moving from one house to another.

We are learning that things go a lot slower in Mexico. However, the Lord goes by his own time and we have been able to do some things quicker than expected.

Lost again

Leslie Book—Nicaragua

Those of you who know me may know my tendency to get lost. For most of my initial visits to pastors' homes, I was accompanied. Lately, for the pastors' wives' group sessions, I have been traveling alone. I was sure of my way to the house of Sister Carmen. I had been there twice with someone else—but unfortunately the landmarks seemed to have changed. I only knew her as Sister Carmen which isn't very helpful when asking for help. I stopped to ask a man selling mangoes at a roadside stand. The conversation went like this:

"I am looking for Sister Carmen. She lives near a park."

"Straight ahead, straight ahead."

"No," I said, "not that park, another one. Her husband is Reynaldo and he goes to the Baptist seminary. Down the street lives Sister Yelba."

He looked at me askance and I felt ridiculous. However, a woman nearby piped up, "Does she attend the Brethren in Christ Church?"

"Yes," I nearly shouted, "that's the one, that's the one."

The woman kindly offered to accompany the baffled *gringa* to Sister Carmen's house. Perhaps she was an angel in disguise? That wasn't my only "lost" experience and I am sure to have more yet to come.

Tiring, but a delight

Mary Olive Lady—Zambia

We had quite an interesting two days at Kanchindu, right along the shore of Lake Kariba, holding a training course for literacy tutors. It seemed like "50 miles beyond the great commission" when we were driving there. They didn't make preparations for us until we got there. But after all, the last two evangelists who were supposed to go for revival meetings didn't get there. So they are used to people not coming. But as you know, there is nothing like the hospitality of the Valley Tonga! While they sent out messages to people that we were in fact there, we walked to the lake to watch the fishermen bringing in their fish. The bream we took home for cooking couldn't have been fresher or more delicious. We took along mealie meal (corn meal), salt, cooking oil, sugar, and the kinds of things that are difficult to get there. But they certainly went out of their way in providing food and caring for us. I slept in the home of one of my former students from Macha days. Every room was wall-to-wall with people sleeping in it. And we all had nice warm baths in the morning.

They were surprised to see me locking the steering column on the car. "No one here would steal a vehicle. They only steal mealie meal because of hunger."

Thirteen trainees finished the course and did very well indeed. I don't know that we have ever had a more eager group. But we did have a good staff so we could divide into small groups for practice.

After leaving Kanchindu on Saturday we went to Maamba Church for a Saturday evening program (packed house) and Sunday morning service. We sold over K2,000 worth of books at the two places. The Valley people were just as eager for books as the Maamba Church. But of course they didn't have as much money. With all the driving and teaching, it was a tiring weekend physically—but a delight through and through. ■



Martha Lady ordained

On Sunday, March 18, 1990, family members, former missionary colleagues, many friends, and residents of Messiah Village gathered in the Messiah Village Chapel to share in the ordination of Rev. Martha Lady. What a fitting setting for this important step in Rev. Lady's life of ministry; among her people at Messiah Village where she serves as chaplain and associate pastor.

Bishop H. Frank Kipe performed the ceremony of ordination. The service was led by Dr. E. Morris Sider, fellow-member of the Board for Ministry and Doctrine. The sermon for the occasion was preached by Rev. J. Robert Leh-

man, senior pastor of the Messiah Village Church. Also sharing in the service were Grace Lady, Martha's aunt, and Arlene Miller, a friend and co-worker in Zambia who directed Martha toward seminary.

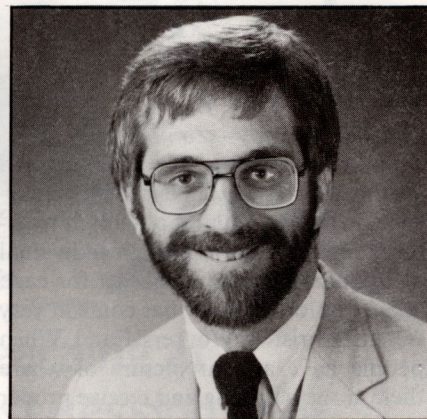
Rev. Lady graduated from Ashland Theological Seminary, Ashland, Ohio, in 1985, and since then has served on the pastoral care staff at Messiah Village.

After graduating from Upland College, Martha gained her Master of Nursing degree from Case Western Reserve in Cleveland, Ohio. She then served as a nurse in Africa for 20 years. During her first furlough she qualified as a Certified Nurse Midwife. Upon returning from Africa, and prior to her entering seminary, she practiced midwifery in Springfield, Ohio. She is also presently serving as a member of the Board for Ministry and Doctrine.

Joe Hyatt ordination

Joe Hyatt was ordained to the Christian ministry on Sunday, July 15, 1990. John Byers, former Bishop for the Atlantic Conference, was in charge of the service which was held at the New Covenant Brethren in Christ Church in Quakertown, Pa.

The ordination sermon was preached by Bishop Byers. Rev. Hess Brubaker



and Rev. Allon Dourte assisted in the service. Both of these brethren had a significant influence on Pastor Hyatt's life as he was growing up and planning for ministry.

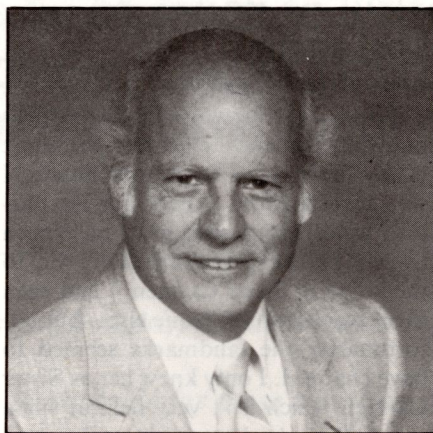
Pastor Hyatt is serving as pastor of the New Covenant congregation, a daughter church started by the Souder-ton congregation. Prior to his coming to Quakertown, he served as Associate Minister at Elizabethtown and as Director of Spring Lake Retreat. During his seminary days he also did pulpit supply for churches in Kentucky.

A graduate of Messiah College, Pastor Hyatt then attended Asbury Theological Seminary where he received his Master of Divinity degree.

S. Lane Hostetter named Director of Planned Giving

S. Lane Hostetter has been appointed to the position of Director of Planned Giving for the Brethren in Christ Church, effective October 1, 1990.

For 37 years Lane worked in the book and publishing business. In 1953 he became manager of the Christian Light Bookstore in Nappanee, Indiana. He later owned several bookstores of his own, two of which were sold to the Christian Light Bookstore chain. These are located in York and Williamsport. He also was affiliated with Standard Publishing Company as salesman and Christian education consultant for northeast United States. Many in the Harrisburg area will remember that



Lane opened a bookstore for Christian Publications in Camp Hill.

Lane answered the call to become pastor of the Lancaster Brethren in Christ Church in 1958. Since this was a "tentmaker" position, he continued to work as a salesman in the book and publishing business. He also served six

interim pastorates at various times after leaving the Lancaster pastorate.

Evangelism is also an interest of his. He has conducted over 60 meetings in various congregations throughout the Brethren in Christ Church.

For the past four and a half years Lane was General Manager of the Christian Light Bookstores in North America. He developed close friendships with the managers of the bookstores who reported to him.

As Director of Development at Messiah Village, prior to his becoming General Manager of the Christian Light Bookstores, Lane became familiar with aspects of estate planning and deferred giving. The experience he gained in this position will be valuable to him as he takes up the responsibilities of his present position.

Lane is married to the former June Miller and has three daughters, Barbara, Debra, and Lori.

Congregational News Notes

Allegheny Conference

In September, the **Abundant Life** church, Uniontown, Pa., began growth groups two Monday nights per month: KidZone (ages 6-12); Pro-Teen; 55 Plus; Upfront (drama); and Food for Thought (discipline and self-control). • On Sept. 9, the **Air Hill** congregation, Chambersburg, Pa., held dedication of their new sanctuary and renovation of the old building. Charlie Byers was speaker. • County coroner Ken Peiffer shared recently with the **Antrim** congregation, Chambersburg, concerning drugs and satanism. The Messiah College Singers sang in the Sept. 23 morning service. • Sept. 16 was Fall Festival Day for the **Chambersburg** congregation with Charlie Byers preaching and the Gilmore Trio. Ken Abraham was speaker for Sept. 30, Rally Day.

The Ladies Friendship Circle of the **Fairview Ave.** congregation, Waynesboro, Pa., began studying the book of James in September. Sept. 9 was a Youth Praise service to recognize youth who had worked with Teen Missions and in Appalachia. • Scott Miles was featured speaker Sept. 16, Youth Sunday at the **Five Forks** church, Waynesboro. The Covenant Players presented the evening service. • On Sept. 9, the Redcay and Lehman families presented slides to the **Green Spring** congregation, Newville, Pa., on their mission trip to Mexico. • The October sermon series at the **Hollowell** church, Waynesboro, was on personal problems: indecision, despair, and death. • The Gilmore Trio was in concert Sept. 15 at the **Iron Springs** church, Fairfield, Pa. The congregation heard an October sermon series on issues facing the Church.

David and Dorcas Climenhaga spoke Sept. 9 on "God at Work" to the **Martinsburg**, Pa., congregation. Jim Healy was evangelist on Sept. 26. • The **Mowersville** church, Newburg, Pa., joined with two area churches to sponsor Aug. 26—Sept. 2 tent meetings with Frank Baldwin. • Lloyd Zimmerman was installed Sept. 2 as senior pastor of the **Mt. Rock** church, Shippensburg, Pa. A Sunday school picnic at Roxbury Camp rounded out the day. • The **New Guilford** congregation, Chambersburg, Pa., celebrated Heritage Sunday on Sept. 2 on the theme "What God Has Done"—a look at great things God has done in the congregation's past. • The **South Mountain** congregation, Shippensburg, Pa., observed its 50th anniversary with a service and noon meal on Sept. 16. • The youth of the **Van Lear** congregation, Williamsport, Md., took part in a Sept. 22 rock-athon for the homeless.

Atlantic Conference

On Sept. 9, the **Cross Roads** congregation, Mount Joy, Pa., had Family Fun Night with a variety of surprise activities. Enrique Palacios and Kim Lefever were September missions speakers. • The **Elizabethtown**, Pa., congregation had a Sept. 29 showing of "Romero," a film about El Salvador's archbishop martyred for outspoken concern for the poor. • The youth of the **Fellowship Chapel** congregation, Bronx, N.Y., had a Sept. 7 retreat at Kenbrook Camp. A mother-daughter tea was Sept. 15. • The **Free Grace** church, Millersburg, Pa., received two new members in September. • The **Hershey**, Pa., congregation enjoyed a Fall

sermon series on "12 Steps to a Great Church." • On four September Sundays the **Hummelstown**, Pa., church viewed the video series "154 Steps to Revitalize Your Sunday School and Keep Your Church Growing." The congregation gave Bishop Hoffman a food shower on Sept. 30.

On Sept. 15 the Youngweds class of the **Lancaster**, Pa., congregation offered free babysitting to members of the church. Prem Dick, Pete and Mim Stern, and the Mendez family were speakers for the Oct. 6-7 missions weekend. • Keith Tyson was installed as associate pastor of the **Manheim**, Pa., congregation on Sept. 2. • On Sept. 5 the **Master-sonville** congregation, Manheim, Pa., had community flyer distribution to promote their club program which began Sept. 19. George and Ethel Bundy shared on Sept. 16 about the Navajo Indians in New Mexico. • Three youth were baptized Sept. 9 by the **Millersville**, Pa., congregation. A picnic followed at a local home.

Merle Brubaker conducted a Sept. 16-20 building feasibility study for the **Mt. Pleasant** congregation, Mount Joy, Pa. Dr. and Mrs. Henry Ginder spoke Sept. 9 on "This Powerful Gospel." • Graybill Brubaker spoke Sept. 9 to the **Palmyra**, Pa., congregation about world missions. • On Sept. 2, the **Pequea** congregation, Lancaster, Pa., viewed the film "See You Sunday" from the Chuck Bradley Church Growth Series with Dr. Win Arn. The junior highers had a Sept. 21-23 retreat at Kenbrook Camp. • On Sept. 23, E. Morris Sider presented biographical sketches of persons influential in shaping Brethren in Christ history to the **Refton**, Pa., congregation. • On Oct. 3, the **Shenks** congregation, Elizabethtown, Pa., began AGAPE Club, a Wednesday night program for children, K-6.

On Sept. 9 the **Souderton**, Pa., congregation had a church picnic coordinated by Pete and Mim Stern as an outreach to international students. Attending were 55 students and 150 church members. • Dan Houck was the Sept. 30 evening speaker for the **Stowe**, Pa., congregation. A reroofing project was part of Sept. 27-29 work days. • The **Summit View** congregation, New Holland, Pa., had a Sept. 23 teacher appreciation program with homemade ice cream, a card shower, and slides from Africa.

Canadian Conference

Walter Kelly was installed on Sept. 9 as pastor of the **Bridlewood** church, Agincourt, Ont. • The ladies of the **Falls View** congregation, Niagara Falls, Ont., had their annual potluck supper and business meeting on Sept. 17. Maurice Bender was the Sept. 30 speaker, representing Gospel Tide Hour. • Heather Wideman gave a pictorial report on Sept. 9 to the **Heise Hill** congregation, Gormley, Ont., on her summer service. The congregation hosted a Sept. 22 Walk Through the Bible seminar on the Old Testament. • David Mitchell delivered the morning message on Sept. 2 to the **Kindersley**, Sask., congregation while Pastor Lough ministered at Western Canada youth camp. • The **Lakeside** congregation, Calgary, Alb., heard a fall message series on "10 Steps to the Good Life." Terry and Reina Carter began an internship recently in preparation for planting a church in northwest Calgary.

Bob Leadley gave a family finances seminar on Sept. 15 to the **Massey Place** church, Saskatoon, Sask. • The **North East Community** congregation, Calgary, had a record attendance of 153 at Kids' Day in September. A total of 6,300 advertising leaflets had been distributed. • Myron Hoover was installed Sept. 9 as youth leader for the **Oak Ridges**, Ont., church. Two new members were received in the evening. • The **Ridgemount** church, Hamilton, Ont., had a carry-in meal on Sept. 16. The Sunday school teachers meet for prayer at 9:20 a.m. each Sunday. • The College and Career group of the **Sherkston**, Ont., congregation had a "Great Escape" Sept. 28-30. The church showed the film "Molder of Dreams" Sept. 16 and 30.

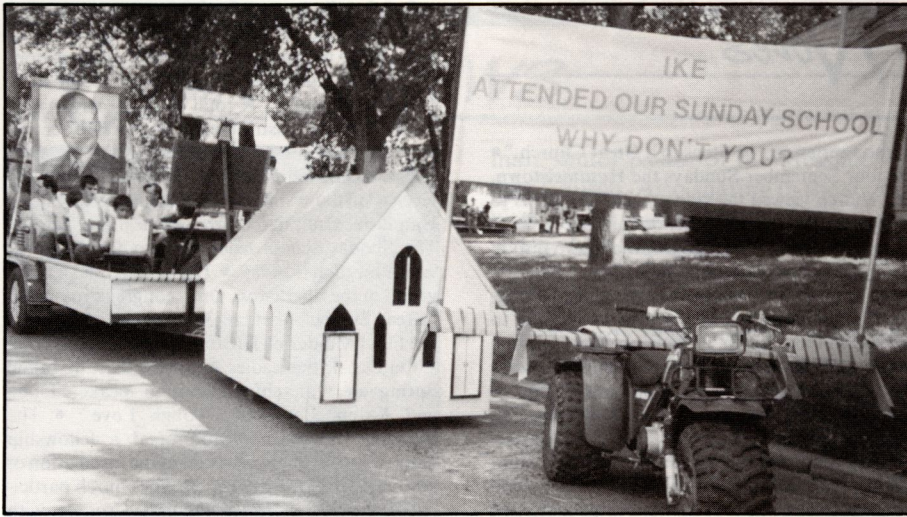
On Oct. 1, the Ladies Auxiliary meeting of the **Springvale**, Ont., church featured speakers Doug and Karen Sibbet on "Tough Love." • The **Stayner**, Ont., congregation had a fellowship dinner Sept. 9 on the occasion of the installation of associate pastor Ivan Franck. The church participated in the Georgian Triangle Crusade with David Mains, Sept. 20-23. • The **Upper Oaks** congregation, Oakville, Ont., began a breakfast club for men on Sept. 20—a time for donuts, coffee, and prayer. The church enjoyed a September sermon series on "How to Rekindle Your Romance." • The Prime-Timers and the Seniors of the **Wainfleet**, Ont., congregation enjoyed barbecues after the Sept. 2 service. • The **Welland**, Ont., congregation welcomed new pastoral couple David and Marjorie Danton on Sept. 2. • The **Westheights** congregation, Kitchener, Ont., viewed the Dobson film "Molder of Dreams" on Sept. 9.

Central Conference

On Labor Day Sunday, the **Amherst** congregation, Massillon, Ohio, received an offering toward their budget for industrial and commercial ministries. • On Sept. 12, Luke Keefer, Jr., led a Bible study for the **Ashland**, Ohio, church on the Christian and the holy life. There was an Oct. 6 all-church hayride. • Radio station manager Larry Correll spoke the Sept. 23 morning message to the **Beulah Chapel** congregation, Springfield, Ohio. • On Sept. 2, the **Carland-Zion** congregation, Owos-

Position Available

Brethren in Christ World Missions is currently accepting applications for voluntary service openings in the Mount Joy (Pa.) office. Responsibilities can include a combination of the following: receptionist, editing, design/layout and word processing (IBM-compatible computer system), coordinating summer missions grants, public speaking. Willingness to serve and to learn is important. Benefits include room and board, medical coverage, modest spending allowance. Contact the Assistant to the Executive Director, Brethren in Christ World Missions, P.O. Box 390, Mount Joy, PA 17552; phone (717) 653-8067.



Since Abilene, Ks., was President "Ike" Eisenhower's home town, the annual County Parade this year celebrated the 100th anniversary of Ike's birth. The Abilene Brethren in Christ Church entered a float in the parade, consisting of a replica of the church Ike attended during his boyhood days, and a group of young people depicting Ike's teenage Sunday school class. The float received a third place ribbon and \$100 cash award.

so, Mich., had a pre-centennial celebration featuring Harvey Stickley, a noon meal, and a singspiration.

One person was baptized Sept. 9 at the **Christian Union** church, Garrett, Ind. The congregation enjoyed an Oct. 7 missions day potluck dinner after hearing Drs. Myron and Doreen Miller speak. • The **Fairview** congregation, Englewood, Ohio, is preparing a portfolio for outreach on church ministries. James Mock led a stewardship seminar on Sept. 9. • Daryl Fulp was installed recently as new youth minister of the **Highland** church, West Milton, Ohio. Neal and Evelyn Longenecker have left for three years of ministry at Navajo Mission. • The **Nappanee**, Ind., congregation experienced joy in worship on Sept. 16 as the youth planned and conducted the worship experience.

The **Peace Chapel** congregation, Ravenna, Ohio, initiated "upper room" Sunday evening services on Sept. 9. • The **Phoneton** church, Tipp City, Ohio, does not take up an offering in the morning service. Instead, they have a Joash chest, patterned on 2 Chronicles 24:8-9. • The **Pleasant Hill**, Ohio, congregation combined with Southern Ohio churches Oct. 12-14 for a missions festival. • The **Sippo Valley** church, Massillon, Ohio, participated in Christian Rollerskate Night at a local roller rink on Sept. 18. On Sept. 26, Myron and Doreen Miller spoke on their ministry in Zambia. • The **Union Grove** church, New Paris, Ind., remodeling committee sponsored two work nights, Sept. 17 and 21.

Midwest Conference

On Sept. 11, the **Bethany** church, Thomas, Okla., hosted the community blood bank. The congregation hosted the Oct. 4-5 regional Forward Convocation for setting goals and making plans for growth. • The **Oklahoma City**, Okla., congregation had a Sept. 13 kick-off dinner for RESCUE (evangelism) workers. Phase I of the building project began on Sept. 1. • The **Rosebank** congregation, Hope, Ks., had a Sept. 5 fall program for children with Holly Engle. The congrega-

tion hosted fifth Sunday services on Sept. 30 by the showing of the film "The Radicals." • Five persons of the **Zion** congregation, Abilene, Ks., were baptized on Sept. 9 at Milford Lake. A small groups organizational meeting was Sept. 16.

Pacific Conference

The **Alta Loma**, Calif., church hosted the Pacific Conference concert of prayer on Oct. 13. • The **Chino**, Calif., congregation received 14 new members on Sept. 16. Wesley Lenhart was installed recently as church administrator. • A Sept. 9 Sunday School Sunday at the **Pacific Highway** church, Salem, Ore., featured promotion, recognition of staff and a luncheon hosted by Pastor and Linda Sanders. Randy Butler brought an inspirational message. • The **Riverside**, Calif., congregation had a yard sale on Sept. 8. A sixth anniversary celebration was Sept. 9. A "whole Christian life" seminar was offered Sept. 22. • The **Upland**, Calif., congregation had the Growing to Glorify God stewardship emphasis in September and October. The senior highs had a car wash and bake sale on Sept. 22.

Southeast Conference

On Sept. 9, the **Community Bible** congregation, Sarasota, Fla., benefited from the ministry of David and Debbie Grohman, missionaries to South Africa. Four new members were received Sept. 23. • J. V. Morsche filled the pulpit of the **Holden Park** congregation, Orlando, Fla., on Sept. 16. • The **Winchester**, Va., congregation saw the video "No Heroic Measures" in the Sept. 9 morning service.

Susquehanna Conference

The **Big Valley** congregation, Belleville, Pa., had a Sept. 15-16 missionary conference with Graybill Brubaker; Janet Wolfe and Donna Martinec, who took Bibles into China; and George and

Ethel Bundy. • The **Carlisle**, Pa., congregation reports multiplying their investment for Bibles for India by 3.4 times. They ended with \$13,887.23. The young adult group took a Sept. 22 trip to Washington, D.C. • Filling the pulpit of the **Cedar Grove** church, Mifflintown, Pa., during the illness of the pastor were Henry Ginder, Enrique Palacios, Phil Keefer, and Sharon Weiser. • The **Colyer** congregation, Centre Hall, Pa., shared on Sept. 30 with the **Marsh Creek** congregation, Howard, Pa., in a hymn sing. • The **Cumberland Valley** congregation, Dillsburg, Pa., viewed the Focus on the Family film series in September. The recreation committee scheduled an Oct. 6 trip to the Washington, D.C. zoo.

"Building God's Church" was the theme for the 20th anniversary celebration Sept. 30 of the **Dillsburg**, Pa., church. George Kimber spoke. • Sept. 2 was the first of this year's student-led campus renewal Sunday services, a third worship service of the **Grantham**, Pa., church. • James Johnson, author of *Beyond Defeat*, spoke in Oct. 13 and 14 services to the **Jemison Valley** congregation, Westfield, Pa. • The **Marsh Creek** congregation, Howard, Pa., joined with area churches in Christian Holiness Rallies on Sept. 18-20. Sept. 23 was Rally Day. • The **Mechanicsburg**, Pa., church's 100th anniversary celebration in September and October included: a Sept. 30 harvest praise service; Oct. 13 love feast, communion, and footwashing; Oct. 17 cottage prayer meetings; and an Oct. 26, 27 historical drama.

Shirley and Don Frymire spoke in the Sept. 6 MPF service of the **Messiah Village** church, Mechanicsburg, Pa. • The **Morning Hour Chapel** congregation, East Berlin, Pa., devoted the Sept. 9 evening service to study of the new doctrinal statement. Three were baptized on Sept. 16. The Antrim Singers gave a concert on Sept. 23. • The **Redland Valley** congregation, York Haven, Pa., had a work day Oct. 6 to replace the parsonage roof. • Simply Free ministered in the Sept. 30 morning service of the **Wesley** church, Mt. Holly Springs, Pa. • On Sept. 23, the **West Shore** congregation, Mechanicsburg, Pa., saw "Stones on the Way," a video showing different services of Mennonite Central Committee.

For the Record

Births

Ayers: Nickolas David, Sept. 18; Michael and Sara (Kaufman) Ayers, Community Bible congregation, Fla.

Barnhart: Heather Ann, Sept. 3; Joseph and Karen (Krall) Barnhart, Skyline View congregation, Pa.

Deitrich: Philip Ryan, Aug. 7; Dean and Brenda Deitrich, Perkiomen Valley congregation, Pa.

deWaal: Luke Ariel, Sept. 2; Tom and Gerri deWaal, Lakeside congregation, Alb.

Dukes: Jaclyn Marie, Aug. 31; Steven and Jenny Dukes, Carland-Zion congregation, Mich.

Engle: Dana Leigh, Aug. 28; Leslie and Kim (Dinger) Engle, Cross Roads congregation, Pa.

Fisher: Kristine Lynn, Sept. 15; Randy and Lorie (Shumaker) Fisher, Hollowell congregation, Pa.

Garis: Antoniette Mia, Sept. 4; Glenn and Kelly Garis, New Covenant congregation, Pa.

Garland: Kyle David, Sept. 13; Dawn Garland, Manor congregation, Pa.

Gerber: Nicole Mary Elizabeth, Aug. 13; Kerry and Aldena Gerber, Westheights congregation, Ont.

Giles: Daniel Stephen, Aug. 23; Stephen and Cheryl (Sider) Giles, Upper Oaks congregation, Ont.

Hayden: Christopher Scott, Aug. 28; Christopher and Karen (Hart) Hayden, Souderton congregation, Pa.

Hogg: Michael James, Aug. 28; Larry and Laura (Routley) Hogg, Heise Hill congregation, Ont.

Hunt: Justin Alexander David, Sept. 1; Bob and Mary Hunt, Rosebank congregation, Ont.

Kanode: Alicia Renee, Sept. 11; Steven and Diane (Gutshall) Kanode, Elizabethtown congregation, Pa.

Kiefer: Caleb Luther, Sept. 12; Jon and Shirley Kiefer, New Covenant congregation, Pa.

Layman: Kylie Ann, Aug. 19; Scott and Kathy (Reed) Layman, Lancaster congregation, Pa.

Mummert: Samuel Allen, Aug. 18; Allan and Karen (Ketner) Mummert, Lancaster congregation, Pa.

Musser: Katherine Elizabeth, Sept. 20; Ronald and Laura (Walls) Musser, Montgomery congregation, Pa.

Oberholtzer: Carolyn Beth, Sept. 18; Kevin and Faithe (Brubaker) Oberholtzer, Cross Roads congregation, Pa.

Ockerman: Joshua Glenn, July 14; Keith and Tina Ockerman, Carland-Zion congregation, Mich.

Ollies: Michael Gray, July 8; Clive and Patricia (Gingerich) Ollies, Riverside Chapel congregation, Ont.

Rehkugler: Harry Emmert, Sept. 18; Paul and Marilyn Rehkugler, Elizabethtown congregation, Pa.

Shover: Jordan Lee, Sept. 13; Brian and Anita Shover, Mechanicsburg congregation, Pa.

Stitley: Sharon Rose, Sept. 12; Jeff and Fawn (Bumbaugh) Stitley, Five Forks congregation, Pa.

Todd: Allison Rae Euphemia, Aug. 23; Sandy and Janice (Steckly) Todd, Heise Hill congregation, Ont.

Weaver: Travis David, Aug. 19; Scott and Connie (Carr) Weaver, Skyline View congregation, Pa.

Wert: Michael Scott, Sept. 1; Scott and Tammy Wert, Carlisle congregation, Pa.

White: Jessica Darnell, Sept. 7; Archie and Sheron (Wheeler) White, Walkersville congregation, Md.

Yoder: Kaitlyn Jo, Aug. 30; Doug and Julie Yoder, Van Lear congregation, Md.

Weddings

Bert-Eutzy: Christal Ann, daughter of Shirley Eutzy, Mercersburg, Pa., and Donald Eutzy, Shippensburg, Pa., and Chester Simon, son of James and Ruth Bert, Chambersburg, Pa., Sept. 15, at Chambersburg Brethren in Christ Church with Rev. Douglas Kelchner officiating.

Bosgra-Silverman: Margaret Eleanor Silverman, daughter of Albin and Althea Winder, Camrose, Alb., and Jacob, son of John and Aafke Bosgra, Alb., Sept. 15, at First Baptist Church, Calgary, Alb., with Rev. John Zuck officiating.

Bunnage-Blue: Deborah Elizabeth, daughter of Marjorie and the late John Blue, Crystal Beach, Ont., and William Michael, son of William and Kathleen Bunnage, Welland, Ont., Aug. 18, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

Climenhage-Brock: Laura Ellen, daughter of Edward and Veronica Brock, Ridgeway, Ont., and Jason Ray, son of Ray and Mavis Climenhage, Fort Erie, Ont., Sept. 15, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

Davenport-Lenhert: Elizabeth Anne, daughter of P. Galen and Sara Lenhert, Nashville, Tenn., and James Christopher, son of C. Rodolph and Janet Davenport, Shirley, N.Y., Aug. 18, at Hershey Brethren in Christ Church with Rev. Henry Miller and Rev. John Byers officiating.

Eberly-Brechbill: Rhonda, daughter of Mr. and Mrs. Harold Brechbill, Chambersburg, Pa., and Keith, son of Mr. and Mrs. Dale Eberly, Chambersburg, Aug. 18, at Antrim Brethren in Christ Church with Rev. Wilbur W. Benner officiating.

Meyers-Irigoyen: Elizabeth, daughter of Gonzalo Irigoyen del Pozo and Ine's Vargar de Irigoyen, Ecuador, South America, and Kevin, son of Mr. and Mrs. Jaye Meyers, Greencastle, Pa., Aug. 4, in Quito, Ecuador.

Myers-Komes: Lisa Marie, daughter of Jerome Michael and Rosalie Carmella Komes, Gaithersburg, Md., and Curtis Lynn, son of Charles Ambrose, Jr., and Peggy Ann Myers, Greencastle, Pa., July 7, at St. Rose of Lima with Rev. Robert Duggan and Rev. Richard Long officiating.

Pettis-DiBattista: Maria, daughter of Ercole and Anna DiBattista, Philadelphia, Pa., and Gregory Steven, son of Steven and Paula Pettis, Lancaster, Pa., Sept. 22, at Manor Brethren in Christ Church with Rev. Barry Ryan officiating.

Portelance-Winger: Debra Louise, daughter of Ray and Evelyn Winger, Listowel, Ont., and Joseph Raymond Alfred, son of Fern and Therese Portelance, Sault Ste. Marie, Ont., Aug. 11, at Listowel Mennonite Church with Rev. Charles Byer officiating.

Potteiger-Burger: Lisa Ann, daughter of Mr. and Mrs. James Burger, Blue Knob, Pa., and Darrell Lynn, son of Mr. and Mrs. Donald Potteiger, Orrstown, Pa., Aug. 4, at Mount Sinai Chapel with Rev. Wayne Potteiger officiating.

Promm-Sheffer: Marilyn Lorraine, daughter of Leslie and Lorraine Sheffer, Stayner, Ont., and Mark Douglas, son of Harry and Helen Promm, Penetanguishene, Ont., Sept. 22, at Stayner Brethren in Christ church with Rev. George C. Sheffer, Rev. Darrell Winger, and Rev. Glenn Robitaille officiating.

Reitz-Pittman: Judi Ellen, daughter of George and Jane Pittman, Greencastle, Pa., and Timothy Ray, son of Mr. and Mrs. Ray L. Reitz, Sept. 22, at Hollowell Brethren in Christ Church with Rev. Robert G. Byers officiating.

Schwartz-Brubaker: Elizabeth Ann Brubaker, daughter of Connie Ison, Columbia, Pa., and Steven Lamar, son of Glenn and Verna Schwartz, Lancaster, Pa., Sept. 15, at Elizabethtown Brethren in Christ Church with Rev. David Hall and Rev. Glenn Schwartz officiating.

Obituaries

Adams: Norman Franklin Adams, born Aug. 30, 1926, in Irwin, Ky., died July 26. Surviving are his wife, Navveda; three daughters, Debbie, Lisa, and Melinda; two grandchildren; and two sisters, Carolyn McQueen and Joyce Waugh. He was associated with the Phoneton congregation, Ohio. The funeral service was held at Frings and Bayliff Funeral Home with Rev. Gary Warden officiating. Interment was in Maple Hill Cemetery, Tipp City, Ohio.

Anderson: Orville J. Anderson, born Jan. 2, 1917, died Aug. 11. Preceding him in death was his first wife, Gay (Stites). Surviving are his wife, Dixie (Stites); two sons, David and Ashley; a daughter, Karen Todd; three sisters, Edna Stites, Alice Brunner, and Helen McCannon; six grandchildren; and five great-grandchildren. He was a lifelong resident of Hope, Ks., an electrician, member of the Bug Beaters Campers Group, and past president of the Hope Senior Citizens. He was a member of the Rosebank congregation, Ks., where the funeral service was held with Rev. Charles Norman officiating. Interment was in Ashton Cemetery.

Bookwalter: Norman R. Bookwalter, born Oct. 9, 1902, son of William H. and Cleriassia (Shover) Bookwalter, died July 26. Preceding him in death was his wife Esther M. (Benner). Surviving are 2 sons, Norman P. and Elroy D.; a sister, Mary Cameron; 5 grandchildren; 11 great-grandchildren; and 1 great-great-granddaughter. He frequently attended the Cedar Grove congregation, Pa. The funeral service was held at Yeisley Funeral Home with Rev. James R. Sunderland, Jr., officiating. Interment was in Richfield Union Cemetery.

Martin: J. Earl Martin, Sr., born Sept. 12, 1895, son of Levi H. and Annie (Wolgemuth) Martin, died Sept. 18. Preceding him in death were his wife, Anna (Musser); and a son, Musser M. Surviving are a son, J. Earl Martin; a foster daughter, Vivian Ware; 5 grandchildren; 2 foster grandchildren; and 14 great-grandchildren. He was a member of the Mt. Pleasant congregation, Pa., having attended since its founding in 1900. He served as a Sunday school teacher, and was on the board of trustees of Messiah College and Roxbury Camp. The funeral was held at the Mt. Pleasant church with Rev. Jerel Book officiating. Interment was in the church cemetery.

Nohrenhold: Beatrice D. Nohrenhold, born Jan. 27, 1904, died Aug. 30. Her husband, Henry H. Nohrenhold, preceded her in death in 1971. Surviving are a son, Jay Samuel; three daughters, Eva Mae Bentzel, Helen J. Shuey, and Anna Ruth Heagy; four grandchildren; four stepgrandchildren; and three stepgreat-grandchildren. She was a member of the Manheim congregation, Pa., for 69 years. A memorial service was held at the church with Dr. Roy J. Peterman officiating. Interment was in Mastersville Cemetery.

Seiple: Anna E. Cutman Seiple, born Apr. 3, 1905, daughter of John and Anna (Knepp) Cutman, died Aug. 10. Preceding her in death were her husband, James H.; and a daughter, Ruth N. Taggart. Surviving are three sons, Paul N., Larry E., and Warren C.; a daughter, Edna A. Balmer; eight grandchildren; nine great-grandchildren; two sisters, Cora L. Calhoun and Ida Steager; and a brother, Earl H. Cutman. Anna had been a foster parent for Dauphin Co. Family and Child Services. She was a Sunday school teacher and well-known good cook. She had been residing at Mes-

siah Village. Services were held at the Hummels-town, Pa., church where she was a member, with Rev. Andrew Slagenweit officiating. Interment was in Stoverdale Cemetery.

Winger: Clifford Henry Samuel Winger, born Jan. 25, 1924, son of Henry and Mabel Winger, died Aug. 25. Surviving are his wife, Gertrude (Huber); two daughters, Lois Winger and Mary Rae; a son, John; two grandchildren; three sisters, Bernice Smith, Jean Eade, and Ruth Stickley; and two brothers, Gerald and Ray. He was a member of the Fordwich congregation, Ont., where he served as a church board member and Sunday school teacher. The funeral was held at the church with Rev. Charles D. Byer, Rev. Ken Smith, and Rev. Jesse Bawel officiating. Interment was in Maple Grove Cemetery.

The Back Page

continued from page 32

but, more importantly, to one another. For commitment to each other, the church provides a "home" that is second only to the biological family.

Acts 15 teaches us that it is appropriate to debate issues, for we see things from different perspectives. It also teaches us that when decisions are made, we commit ourselves to one another, even to those who disagree with us. Such a commitment is realistic as we become firmly bonded in love, with our eyes

fixed on Jesus Christ and the task to which he has called us.

Dialogue

Both movement and vision imply change leading to something different. Since everyone tends to resist change except the person who initiates it, open dialogue about the vision must be encouraged. It is especially important to talk about changes with those of differing viewpoints. It does little good to discuss new directions only with those who agree.

In processing the Vision Planning

Money Matters

Third in a series

A personal testimony about giving

by R. Donald Shafer

During my first year in college there were a number of challenges. There was the discipline of new study habits. The demands were far greater than high school days. Also, expenses were higher and it meant saving over the summer months. Then there was my interest in the opposite sex and that cost money also. I recall one time when season symphony tickets were offered for sale. It seemed like a "good deal," but the price seemed enormous. But I did have some "tithe money" from the previous summer. I decided to "borrow" from my tithe box. Something didn't seem right about this procedure. But now I was away from home and local church so I could be "free!" I really didn't tell anyone how I had both solved my economic problems and made my dating options viable. However, there was a problem that developed. It was hard paying back the "tithe box." Things didn't go well. My conscience was alive and well.

On one date with another couple, we were in a car accident. The injuries were mainly bruises and shock. Then I discovered that during most of the symphonies I would fall asleep. This didn't endear me to the lady who later became my wife. Things went from bad to worse. Now, some folk would say that was

coincidence. But I happen to believe that "robbing God" is bad business (Malachi 3:6-12). And I'm grateful for a good sense of guilt.

You see, I have been taught since a child that all we have comes from God. And my parents loved Christ and the church. And we were taught that at least the tithe belonged to God, as well as offerings. I often heard Dad or Mother tell how it was a blessing to give, and they modeled that for us.

Just recently (summer of 1990) my mother reminded our family that money isn't really the important thing, but rather our life with God.

Of course, I learned after leaving home that some people interpreted the Scriptures differently. I recall when I was a young pastor, how a business man decided that the "time" he donated to the church was his tithe. I recall a farmer who told me that you only tithed on "profits." And the "good life" advocates told me to get all you can, save all you can, and spend it as you like.

Well, out of that college experience, I discovered what my parents, pastor, and others taught me was right. When I paid back the "tithe box," things went better for me. Now you may smile, and some may scoff. But as for me and my house, I believe that we only have what God has given. And we will be blest if we honor the Lord with tithes and offerings. I'm not convinced that we will have more

money or increase our status, but I'm a firm believer that we will be blest. Even in tough times—illness, financial stress, etc.—to be a disciplined giver brings a deep, settled peace.

Recently, upon the death of a man who was known to be rather wealthy, someone asked how much he left. A rather witty, but wise, response was that he left all of it! Jesus told the story of the rich fool who was deceived to believe that accumulating brings contentment.

Stewardship can be construed to mean anything. But all of us have to deal with God, who is over all creation and cares for the poor. We are all inherently selfish and tend to care for ourselves first. Many people have demonstrated that quite well. But I thank God for parents, pastor, and many others who developed my conscience and belief system to make "tithes and offerings" a vital part of my life. It can only be experienced by the cheerful giver. Try it, you might like it.

By the way, my wife and I still avoid borrowing from the Lord. When we see how hard it is to pay debts to human beings, we just don't want that kind of trouble with the Lord. Think about it. Are your best friends the people to whom you owe money? The point is that we should keep our slate clean with the Lord. It provides a better and blest relationship with our Maker.

Dr. Shafer is General Secretary of the Brethren in Christ Church. This is the third in a series of testimonies about giving.

proposals, various opportunities for dialogue will become available. As in the past, discussions may occur in pastors' seminars and regional conferences. Other settings for discussion may be new. However, even more important than the methods will be our attitudes and understanding of the vision. Positive attitudes and a keen desire to make the vision the best possible will help the church move in a direction that will please God and accomplish the mission committed to us.

As we move forward with Vision Planning, we must remember one of the most optimistic words of Christ, "I will build my church, and the gates of Hades will not prevail against it" (Matt. 16:18, NRSV). Individuals (like Peter) and churches may fail Christ. The future may be unknown. But one thing is certain: Christ will continue to build his Church. We have the great privilege of being part of this dynamic building program as we pray for wisdom, as we commit ourselves to each other, and as we engage in continuing dialogue. ■

Scholarships available from Mennonite Health Services

Scholarships, to be awarded in the spring for the 1991-1992 academic year, are available for college or graduate students pursuing careers in mental health fields in Canada and the United States.

Mennonite Health Services and the MCC Canada Mental Health Program are awarding the scholarships, which will be between \$800 and \$1,200.

To qualify for the scholarships, candidates must be graduate students or in their final two years of undergraduate work, with a declared major and vocational interest in mental health, developmental disabilities, or related fields. Those who apply should have at least a 3.25 college grade average (4.0 scale).

Other factors considered are service experience; active membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation; attendance at a church-related college; and financial need.

Applications and all supporting data for the scholarships must be received by February 1, 1991. MHS will announce the winners April 30, 1991. To apply write to Mennonite Health Services, P.O. Box 500, Akron, PA 17501-0500. ■

November 1990

Messiah College News

Brethren in Christ student named Merit Scholar

Junior political science major Corinne Hess was recently recognized as one of the three Merit Scholars for the 1990-1991 academic year. Corinne is a member of the Grantham Brethren in Christ Church.

Presently, Corinne is in the American Studies Program, which is based in Washington, DC. The program is often called the Washington Campus of Christian College Coalition Schools. Students from member colleges across the country are placed in half-day positions in their intended field and spend several afternoons a week attending seminars on public policy.

Announced by the Academic Dean during the Convocation Chapel, Merit Scholars are chosen by faculty on the basis of scholarship, leadership, and school loyalty exhibited during the previous academic year. Commenting on the award, Academic Dean Harold Heie said, "As a recipient of this significant award, Corinne exemplifies the dual commitment to the Christian faith and excellence in learning that is a major distinctive of Messiah College."

Attention youth group leaders

Youth groups will be given the opportunity to visit the beautiful Messiah College campus in Grantham to attend one of three basketball games as the college's guests. The three games:

Saturday, Dec. 1, 1990 vs. Juniata College

Saturday, Jan. 19, 1991 vs. Elizabethtown College

Saturday, Feb. 2, 1991 vs. Delaware Valley College

If you or your youth group would like to experience NCAA action at Messiah College, please contact Paul Morgan, Associate Director of Admissions, Messiah College, Grantham, PA 17027, (717) 691-6000. ■

Music ministry teams uplift and inspire

Three Messiah College music ministry teams are bringing inspirational singing to churches across Pennsylvania and surrounding states this fall. The teams—Spirit Sound, Common Bond, and New Song—present programs of popular Christian music by such artists as Michael W. Smith, Amy Grant, and Sandi Patti, while mixing in words of personal testimony with their singing. The audience often gets involved in sing-alongs led by the group.

Two Brethren in Christ students are in the groups, which have eight members each. Singing in Spirit Sound is senior Melissa Martin, a behavioral science major from Grantham, Pa. Freshman Jared Keefer, a political science major from Dillsburg, Pa., sings in Common Bond.

For booking information on a music ministry team write or call the Admissions office at Messiah College, Grantham, PA 17027, (717) 691-6000.

Ministers Conference coming

Don't forget to mark your calendar for the 26th annual Ministers Conference hosted by Messiah College on February 18-20, 1991. Offered again this year will be a special workshop on Monday evening that will allow for an in-class experience with the main speakers.

The featured guests for this 26th conference include both David and Karen Mains. David is the director of The Chapel of the Air, a radio broadcast based in Wheaton, Ill. Karen, in addition to maintaining an extensive speaking schedule of her own, frequently co-hosts the broadcasts. Together or individually, the Mainses have authored well-known books as *The Truth About the Lie*, *The Sense of His Presence*, *Abba: How God Parents Us*, and the award-winning *The Fragile Curtain*.

Mark your calendars now for this special event, and remember to bring leaders from your congregation with you.

1990-1991 Enrollment

The college's enrollment stands at 2,252, a slight decrease from the 1989-1990 academic year. Recruitment efforts resulted in 524 freshmen enrolling; 924 transfer students enrolled as well. The class of 1994 comes from 22 states and 5 foreign countries. ■

Focus on the Bible

Fifteenth in a series written by
faculty members of Messiah College

Bible study in community

by Linda Givens

When we hear the word "community" we usually think of a place where we belong, a place where we live with people in a way that makes us feel a part of each other. Since we know ourselves in and through our relationships with others, communities help us understand who we are in a way that is impossible in isolation. The faith community is one such community with which we identify, but its purpose goes beyond helping us feel like we belong or that we know ourselves more completely. Specifically, the community of faith identifies us as a people of God brought together for God's purpose. It reminds us that as a people of God, a community of faith, we are a people with a common mission as well as a common identity. Spiritual growth and development within such a community moves us individually and corporately toward a more complete understanding and expression of that identity and mission.

Within the community of faith, spiritual growth and development involve both a private and a corporate dimension. The attempt to balance the two helps keep one's spiritual life alive and vital. Bible study is one part of spiritual growth and development. It accompanies prayer, service, silence, worship, and stewardship. Most of us are familiar with the need for private devotion and individual Bible study. We also are aware of the need to serve with our individual lives and to be good stewards. But spiritual maturation also takes place in the presence of others as we seek to live out a common vision and to react to, understand, and live with diverse interpretations of that vision. It is in the tension between that which we hold in

common and that about which we differ that we are enabled to take a self-critical look inward as individuals and as a community of faith.

The faith community takes seriously the need to respect and to nurture each member's inward and private expression of faith, but it also calls its members to accountability for the outward and corporate expression of faith. Without the inward encounter with God, the Christian life becomes a series of meaningless activities. However, Henry Nouwen claims, "When our spiritual life no longer leads to an active ministry, it quickly degenerates into self-scrutiny, and thus loses its dynamism."¹ The faith community provides the challenge and the environment needed for spiritual growth that involves both the inward and outward dimensions.

The faith community must also recognize the multiple dimensions of human nature, and nurture growth of the whole person. That we are multi-dimensional is quite obvious. We know, for example, that we are thinking as well as feeling beings and additionally we are "behavers" or doers. We are also people who remember, who are able to have some sense about how we got here and from where we've come. In her book, *Letters to Scattered Pilgrims*, Elizabeth O'Connor suggests that a full and mature community of faith not only gives attention to but seeks to nurture persons toward growth in the intellectual, emotional, active, and historical centers of their being.²

As one element in spiritual growth, then, Bible study within community must give attention to the inward and outward, private and communal expressions of Christian faith. It must also attend to the various dimensions of human nature.

The historical center

Bible study that attends to the historical center within individuals and within the community as a whole provides opportunity for discovering, understanding, and interpreting an individual and a corporate history. It enables individuals and communities to answer, "How is it that we have come to think, feel, believe, and behave as we do, and how does that

affect the way in which we read and interpret Scripture?" "What history do we bring to this specific text that causes us to see it as we do?" "What history do we bring that blinds us to things that might be present within the text?" To understand ourselves and our tradition as we approach Scripture is to open our eyes to both the strengths and limitations of our past.

The intellectual center

But a religion which emphasizes only the historical becomes static and incapable of leading one to a creative expression of faith. As the community of faith engages in a serious study of Scripture, the next step is to go beyond acknowledgement of the ways in which a particular tradition has informed its interpretation of Scripture and to move toward an intellectual openness to new thought. As the faith community becomes open to an intellectual search for truth found within Scripture, its members begin to grasp what is meant by learning to love God with the mind. Commentaries, Bible study helps, knowledge of the historical-critical method of Scripture study as well as of inductive Bible study methodology facilitate that process.

To approach the Bible intellectually is to make Scripture accessible in new ways that often allow us to see the reconstructive element of the biblical message. Let me illustrate with a personal story. My husband has been confined to a wheelchair for the past 22 years. During those years he has participated in consciousness-raising efforts that have led to the adoption of laws making more of the world accessible to wheelchair-bound persons. As my husband has been able to attend events that previously had been closed to him because of barriers, as he has been able to interact with people in a larger variety of settings, the world has become more accessible to him. The re-construction of entrances that has provided access to a larger world has also allowed for some personal re-construction. As he has been able to experience a larger part of the world, he has come to more fully understand himself and his relation to it, but he also is able to understand the world itself in a broader, more complete way

Linda Givens, Assistant Professor of Christian Education at Messiah College, lives in Grantham with her husband and two children.

because of his expanded exposure to it. In the same way, Bible study which attends to the development of our intellectual center makes accessible new understandings of truth that may open us to the reconstructive potential of Scripture for both individuals and faith communities.

The emotional center

Often the church is more afraid of emotion than it is of scholarship, particularly if that emotion is somewhat negative. Our tendency to repress and therefore shield ourselves from negative emotions prohibits us from entering into dialogue with them or about them. The negative must, we think, be eliminated rather than accepted as a part of our life that can nurture spiritual maturity. Those negative feelings may, however, have a way of pulling us toward maturity. The acknowledged presence of anger, for example, can serve to help us know that we or others have been hurt and move us to help us know broken relationship.

When a community approaches Scripture, it does so in the presence of a variety of human emotions. Attention to those emotions within the context of Bible study can serve at least three purposes. First, it can enable people to name or identify their emotions, which is something that people who have learned to repress feelings may find difficult. Second, expression of emotionality within a loving community can lead to an inner peace that would not be possible without opportunity to allow others to share pains, fears, joys, disappointments, and hurts. Third, freedom to express emotions in a time that is also devoted to Bible study provides opportunity for the expression of those emotions to be tutored by the Scripture itself.

The active center

Christian faith is an active faith. Certainly it is expressed in the quiet, inward movements of one's life, but it is incomplete until it is expressed in action. A serious study of Scripture is not complete until it leads individuals and the community toward an active expression of the discovered truth. Attention to the active center causes us to ask the question, "In light of who we are as a particular community of faith and in light of what we have discovered from our study, how might we best express our faith? To what new vision has our study called us?"

Conclusion

The very structures of our faith communities either support or hinder attention to the four dimensions considered above. The historical center is provided for as persons are nurtured to understand their own individual stories and the ways in which those stories inform their approach to Scripture. That center is also developed as the story of the larger Christian tradition is explored and people discover ways in which the larger story informs, supports, or contradicts their own. Educational structures need to create opportunities for those individual and corporate stories to be heard, understood, and critiqued.

As the ability to think critically is developed, the intellectual center is nurtured toward maturity. Structures that encourage the intellectual exploration of ideas and that can withstand the resulting questions are necessary for this development.

Emotionality is nurtured by structures that allow for an open expression of feelings and that build trust among believers as they seek to encounter their own feelings. That kind of environment

requires intentionality as well as a longevity of relationship.

Finally, structures which develop the active center recognize the visionary aspect of Bible study. Persons in a community that supports action are led to live out their vision. Communities of faith especially need to nurture the visionary potential of its members. We need to enable members to be faithful to their vision. We must acknowledge that it is this aspect that sustains community life, for without a vision we perish.

¹Henri Nouwen, "The Selfless Way of Christ," *Sojourners*, 10 (June, 1981), p. 12.

²Elizabeth O'Connor, *Letters to Scattered Pilgrims* (New York: Harper and Row, 1979), p. 70 and 108. O'Connor built her thesis on the work of baron Fredrich von Hugel. She added to his mystical or emotional, historical or institutional, and intellectual or scientific centers a fourth element called the "moving" or "active" center.

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It is Christmas 1990 and North American Brethren in Christ are settling into celebrations of the birth of the "Prince of Peace." Suddenly they are aware of a tension spreading around the world as news of Iraq's invasion into Saudi Arabia is bounced from satellites in the heavens to earth's people of God. As dusty armored columns move south and east, hundreds of thousands of God's creation are killed, maimed, mutilated, made homeless, helpless and hopeless in a morass of mayhem orchestrated by military-political-industrial bureaucrats. It is, once again, the familiar struggle for power, wealth, and control; using the poor as pawns playing a no-win war on a battle-torn and war-scourged board.

By New Year's, body bags begin to arrive in Canada and the United States. Funerals are held for "those brave souls who gave their lives for their country." What an epitaph. They were brave indeed. But "gave" their lives? How many would prefer not being dead? How many were struggling with all their might to stay alive when the final breath left their body and soul? How many were praying to see loved ones again when their eyes closed for the last time? How many were killed because of military mistakes or for political expediency? How many lives will be wasted in order for developed countries to control access to oil so that wanton waste of petroleum wealth can continue at the lowest possible price?

The Brethren in Christ—Where are the Brethren in Christ? Did they pray for peace before the battle? If conscription comes, can their sons honestly claim they are conscientious objectors from a church that has consciously objected to war. Or, upon scrutiny by a body-counting government searching for more military leverage, will it seem the church's peace position is only an expediency brought on by fear of combat and killing. Will it look as though we focus our historical peace perspective only in times of conflict?

We should be showing that our denomination's peace position is not only an issue of interest to certain persons in leadership. The peace issue should be debated in the congregations. Pastors should be distributing the "Accent and Issues" pamphlet *Christians and War* for discussion. Letters should be sent to our "Caesars" (legislators and parliamentarians) letting them know that there are "peace" churches yet alive in the U.S. and Canada. We should let our political leaders know that there are people in our countries who question our right to have people die in order to maintain a wastefully high standard of living.

At General Conference, the Statement on Militarism was approved and then rescinded, to be brought back to the next General Conference. Although a disappointment to those who worked very hard and conscientiously on this statement, this delay gives the denomi-

nation an opportunity to dialogue some depth of ownership into the peace perspective. Unless the issue is debated and owned by the congregations, it is just icing on a cardboard cake. There will always be diversity and differing opinions concerning this difficult issue. But we have a generation of Brethren in Christ, as well as many new members, that have not taken hold of the historic peace position. They have not wrestled with it and made "peace" a part of their life in the church.

Until a significant segment of our pastors and laity proclaim that their individual Brethren in Christ congregation is a "peace" church, then the Statement on Militarism has a certain degree of vacancy to it. It's like an apartment building without inhabitants—it may look good for a while, but without light and life inside it will soon show signs of neglect.

Until the Brethren in Christ denomination makes a clear stand, individuals claiming to be conscientious objectors may have to do so alone. They may have to confront the manipulators of war without a firm foundation and proof of current church peace activism.

It would be an answer to prayer, if upon reading this, the reader becomes agitated, upset, and feels falsely accused of complacency. If it paints a "wrong" picture, then prove it "wrong" by praying for peace, asking your congregation to pray for peace, make peace a personal and congregational issue. Ask, with a readiness to act, "what can I and my church do to avoid war?" Don't write and say I'm wrong without sending along a copy of a letter you have written to your congressman, senator, or member of Parliament telling them your position. This author has no authority—they do.

Let us all pray that the above scenario does not happen. The Brethren in Christ are a people of prayer because we know that prayer works. Let us pray for peace with earnestness. Let us re-embrace peace as an intimate part of our theology and congregational life.

Roger L. Williams,
Nappanee, Indiana

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Phoebe's Journal

Thoughts on being stuck in traffic

When it became apparent that we weren't going anywhere, I along with others on the highway got out of our cars to stretch and survey the situation. The woman ahead of me said, "This is the first time in my life this has happened to me." Another man worried that he'd be fired for being late to work. An accident ahead of us had closed the highway in both directions; we were stuck for the duration.

My first reaction was relief. Having been in two accidents in the last three years—one of which tied up traffic for awhile on the same highway—I am particularly vulnerable to fear of being in another one. Consequently, whenever I pass an accident, I am thankful that it wasn't me this time.

After about 15 minutes of waiting, cars began coming again in the other direction. As they passed by those of us standing around our cars, some yelled, "It's going to be a long wait." We heard that it would be at least 40 minutes, probably two hours, maybe even three hours. (The doomsayers seemed to take great pleasure in relaying that information as *they* zoomed by!) What would we do to pass the time? Would anyone worry about us not showing up where we were expected? What exactly had happened to cause this delay? Some people searched for cellular phones to call home.

Finally, about an hour and a half after traffic came to a halt in front of me, we began moving again. I proceeded to my meeting, arriving just as everyone was leaving, turned around and went home the same way, past the scene of the accident which was still being cleared. My mind working the way it does, I began to think about things I observed or lessons one could learn from such an experience.

1. Camaraderie develops during out-of-the-ordinary experiences. Complete strangers—people who will never see each other again and who wouldn't have talked to each other in any ordinary context—got out of their cars to chat, figure out what was going on, walk together to the scene of the accident,

swap stories of destinations unreached, commiserate.

2. It's a good idea to always have something in the car to do in the event of a delay. I was glad I had a pad of paper so I could write, but I wished I'd had a book too. Some people put their seats back and slept. I've heard of people who read whole books during slowdowns on the freeway; this was better than a slowdown!

3. My usual impatience at delay was useless. I soon resigned myself to the inevitability of being late—even missing the whole meeting. I *hate* being late. I

worry about my reputation for reliability if I'm late or don't show up, and I don't like it when others are late. But I soon decided this time that if someone decided I was irresponsible for not showing up, that was their problem, not mine. I had a good excuse.

4. I can't control everything. This is a lesson I should have learned a long time ago, but being a person who has always had a high desire for control, I need a lot of reminders. Because I was truly in a situation over which I had no control, I was able to relax and be patient—a

continued on page 30

The Way of Peace

a column for
Christian
peacemakers

Parenting for Peace and Justice: Ten Years Later, by Kathleen and James McGinnis. (Orbis Books, 1990). Reviewed by Harriet Bicksler.

A number of years ago, in my quest for help in communicating my own commitment to Christian peacemaking to my children, I found *Parenting for Peace and Justice*. Since its first publication, the book has become a classic in the field of peace education, and its writers—themselves the parents of three children—have gone on to begin the Institute for Peace and Justice in St. Louis, Missouri, and to create additional resources to help parents.

Recently a new edition of the book has been released: *Parenting for Peace and Justice: Ten Years Later*. The new edition contains the same chapters as the original ("Stewardship/Simplicity," "Nonviolence in the Family," "Helping Children Deal with Violence in Our World," "Multi-culturalizing Our Family Life," "Sex-Role Stereotyping," "Family Involvement in Social Action," "Prayer and Parenting for Peace and Justice"), and adds an eighth, "Ten Years Later." In this chapter, the McGinnises update the reader on how well their parenting efforts worked in their own family. As a parent struggling to maintain some consistency between what I believe and the way our family actually functions, I found this chapter

especially helpful in its honest admission of successes and failures.

For example, updating the chapter on "Stewardship/Simplicity," the McGinnises begin, "In many ways, this has been the most difficult area for us. Peer pressure on children between 10 and 20 is strong. . . . We have made many compromises in this area during the past decade . . ." (p. 129). That tone of humility is also set in their introduction to the second edition: "It should go without saying that this is not the 'final word.' The jury is still out, as it were, on whether all this 'parenting for peace and justice' really works, whatever that may mean. We anticipate doing another revision perhaps a decade from now, as well. At this moment, however, we still feel it is worthwhile, despite our occasional doubts and scars" (p. x). Such honesty and vulnerability, coupled with the many practical parenting suggestions throughout the book, are encouraging and helpful.

A limited quantity of the book is available from the Board for Brotherhood Concerns for \$5.00 each (a \$10.00 value). In addition, the BBC also has other resources for peace education in the home and church. Write to or call the BBC, P.O. Box 246, Mount Joy, PA 17552; telephone (717) 653-8251.

The Way of Peace column is a project of the Board for Brotherhood Concerns.

major accomplishment for me. Just maybe there will be some carryover to the next situation.

A line in a hymn I like says, "Save us from weak resignation to the evils we deplore." That line always feeds my activist soul and reminds me that God needs people to be actively involved in

helping to bring about God's kingdom on earth. As I waited on the highway, however, I was reminded that sometimes resignation (or relinquishment of control) is the only alternative we have. In the great scheme of things, being stuck in traffic was a minor example of how out of control we sometimes are,

but it did help to make the point for me. The words of Psalm 46 came to mind again, as they often do in similar circumstances: "Be still, and know that I am God."

Phoebe

Onesimus

Dear Paul:

What a year of decision making this has been for me! My vocational plans are still incomplete, and right now I have several options. Recently, a brother named Demas approached me with the offer of a partnership in an import-export business. On the surface it sounds great. It has the potential for making a lot of money, and also, as Demas points out, it has the potential for witnessing to the business community. "It won't be long," he says, "until you will be able to afford a house on the best street in the city. You will be able to hobnob with the influential people, and thus they will see that Christians can indeed fit into the mainstream of society. If Christians gain credibility here in Colossae, we may be able to strike a real blow at paganism. We may win the world by using the tactics which they understand. So long

as they see Christians as poor and otherworldly, they will think of us as strange and cultic." So runs the argument.

I have found the offer mighty attractive, Paul. I guess any ex-slave would be excited at the prospect of advancing to the point of becoming one of the city fathers. I feel flattered that Demas has seen that much potential in me, and I would love the challenge of being involved in an enterprise in which the sky is the limit, so to speak. The thing that bothered me most about being a slave was that no matter how hard I worked, I wasn't going anywhere. Demas has been pointing out to the Colossian church that God wants us to have the best of both worlds. We are to inherit the earth as well as the heavenly kingdom, and we might as well take possession now. The Lord has called us all to be witnesses, but we don't all need to do it the hard way.

I needn't tell you, Paul, that I got so excited over this prospect that I hardly slept. After awhile, though, I got to praying about it, and then I knew that I had to say no. It is not that the Lord doesn't call some people into business, but I know now that it isn't his call for me. In your letter to our church you warned us to consider the members of our body dead to greed. In those two weeks of indecision, the spirit of greed had already taken over. I was thinking money and self-aggrandizement 24 hours a day. In my mind, I already had my house built and furnished—a close replica of Solomon's palace, you can be sure! And in that time, my vision of our risen Savior faded perceptibly. I wasn't needing him in the same way. I could make it on my own! I am beginning to see that I can know the power of his resurrection only as I enter into the fellowship of his sufferings.

Demas's arguments didn't hold water

when I really stopped to think about them. To fit into the mainstream of a pagan society is to become partially pagan ourselves. To seek those things which are above, where Christ dwells at the Father's right hand, is a total contradiction of the values of the world. Christianity will always be a counter-culture until the reign of Christ on earth is fully established. People who are spiritually hungry will be attracted to our gospel because they want what makes us *different*. They will be people who sense the hollowness of wearing themselves out in the pursuit of fleeting pleasures.

Some people can go into business without being consumed by worldly ambition; I can't, and I am glad that I found out before getting enmeshed in it. My other problem was that we would have been trading mostly in luxury items which pander to jaded appetites. I should like to think that my work was meeting real needs rather than further spoiling an already spoiled society. Furthermore, I wouldn't want wealth to build a barrier between me and my church family, those who have suffered much for the cause of Christ. If I could grow rich without becoming greedy, I would consider that the opportunity had come as a leading of the Lord.

We have been taking a bold stand against theological heresies such as gnosticism. But I fear we have paid less attention to these more subtle heresies which, while accepting the cross as the means of salvation, deny its claim on Christians as a way of life.

I thank God that you have not only proclaimed the cross, but that you have lived it.

Ever your grateful servant,
Onesimus

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Editorial

Especially for you

"In this world, where hundreds of magazines are published, one magazine is published especially for you." That is the message on posters and bulletin inserts distributed recently to all Brethren in Christ congregations. The magazine "published especially for you" is, of course, the *Evangelical Visitor*.

For more than 103 years, the *Visitor* has served as a unique, unifying force within the Brethren in Christ Church, helping to maintain communication and fellowship links among our widely-scattered members. A study of the magazine over a recent 18-month period revealed that an average of 20 different Brethren in Christ contributors could be identified each month, writing anything from a major article to a letter to the editor. (This figure does not include those who sent us congregational news items and For the Record information.)

A growing number of *Visitor* readers receive the magazine as part of the Every Home plan. Under this approach, congregations provide the *Visitor* to all of their local, active households at a cost substantially lower than the regular per-person renewal cost. Other congregations, while not yet sharing in the Every Home plan, provide gift subscriptions to their college students and new members.

Missionary and voluntary service workers in North America and overseas, as well as selected overseas church leaders, also receive the *Visitor*. These subscriptions are made possible as family members and friends contribute annually to the *Visitor's* Air Mail Fund.

And, of course, a number of readers are individual subscribers, some of them living quite a distance away from the nearest Brethren in Christ church. Many of these individual subscribers renew their *Visitor* subscription annually, or in two- or three-year blocks. Others have wisely invested in a lifetime subscription to the

Visitor. By the way, a great idea for parents of newly-weds is to provide a lifetime subscription of the *Visitor* as a first-year ("paper") anniversary gift. (We provide a complimentary first year subscription to newly-weds.)

And now, four suggestions

As we are in the middle of the 1990 *Visitor* subscription campaign, I would like to offer four suggestions:

1. If you are receiving the *Visitor* as a member of an "Every Home" congregation (your mailing label should say EH on the top line), why not mention to your pastor or a member of your church board that you appreciate receiving the magazine? Encourage them to continue the Every Home plan next year.

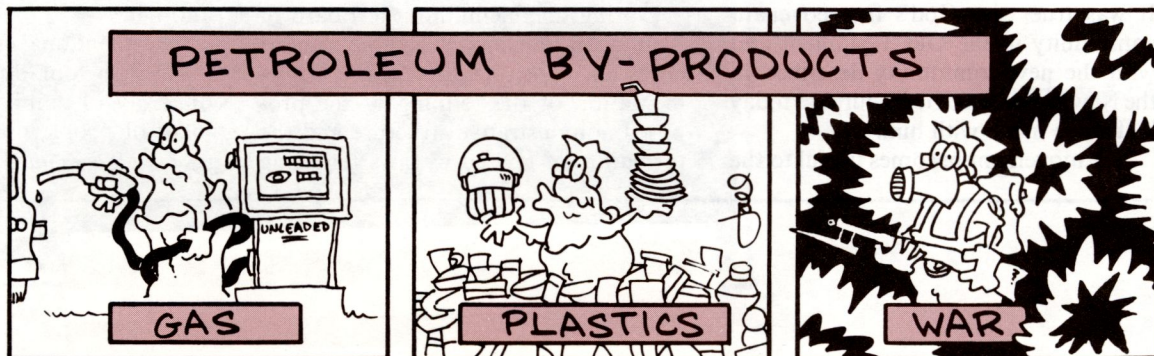
2. If you are an individual subscriber, you may want to consider investing in a Lifetime Subscription. Just think; you won't receive any more of those pesky annual renewal notices!

3. No matter how you receive *your* magazine, consider giving a gift subscription to a member of your family or to a friend. Better still, give three gift subscriptions and we will give you one of these books free: *The Patmos Conspiracy*, by Bruce Merritt; *Our Family Heritage Cookbook*, or *The God of Stones and Spiders*, by Charles Colson. (Gifts can be new subscriptions or renewals, but must be for persons who are not currently receiving the magazine through the Every Home plan.)

4. Finally, another gift idea: contribute to the Air Mail Fund. Sending the *Visitor* by air to an overseas missionary or church leader costs about \$40 a year. Some persons sponsor one or more Air Mail subscriptions; others send a smaller check toward the project. Contributions should clearly be marked "Air Mail Fund" and mailed to Box 166, Nappanee, IN 46550. For more information, contact our office. G

Pontius' Puddle

Bulletins and newsletters reprinting 'Pontius Puddle' from the *Visitor* must pay \$10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526



The Back Page

Moving with vision

by Harvey R. Sider

The story is told of a creative person who invited a friend to observe his newly-invented machine. He ushered his friend into a large room. There they stood in awe as they watched the many wheels, pulleys and other moving parts run smoothly. Greatly impressed, the friend finally asked, "For what purpose was the machine created?"

The inventor responded, "It does nothing but spin its wheels—but doesn't it look wonderful?"

The biblical concept of movement involves purpose, a resolve which is shaped by vision. The movement of God to redeem the world was fashioned by vision. Sending Christ into the world was God's way of implementing the vision to bring alienated, hostile people into his kingdom.

Paul's missionary journeys, his willingness to suffer for Christ and to move to "regions beyond," were inspired by vision. He always moved with purpose. Even when he was restrained from moving, it was to submit himself to the greater purposes of God (Acts 16).

In one of the great discipleship passages, Paul describes a different kind of movement (Eph. 4)—the interrelationships of our body parts. Likewise, various players in a symphony orchestra perform individual parts, but the purpose is to create a beautiful harmony through the right "movements." Together both the composer and the conductor bring beauty and wholeness into reality. Whether movement occurs in the physical body, an orchestra, or the church, the vision is to keep in step with the creator's original purpose—to create usefulness and beauty.

The people of God are called to move! It was true with God's first covenant community in the Old Testament and with the new community described in the New Testament. God's purpose today is that we move with him.

But movement becomes useful to the

degree that it springs from valid purpose and vision. We must move intentionally to be as effective as possible in the two major visions portrayed in the New Testament, namely, outreach and discipleship. God has called the church to do the task of missions and nurture. The methods of accomplishing this ministry change with time and culture, but the vision prevails. As responsible people of God, we must constantly renew the vision, seeking ways to enhance the effectiveness of our ministries.

The Vision Planning proposals adopted by General Conference express our commitment to move forward with a purpose inspired by the two great concerns of the Christian Church. In a new way we have indicated our concern for the salvation of increasing numbers of people who are lost without Christ, and our desire to disciple people into responsible, obedient, reproducing Christians.

To move toward the fulfillment of this vision, bishops were released from time-consuming General Conference assignments to enable them to pour their efforts and creativity into pastoral leadership and development, since most outreach and nurture occur through the local church. Much of the administrative responsibility moved to the four General Conference officers. A further very important consideration in the vision was the desire to work toward better coordination of the varied ministries of the church. All ministry is important. However, rather than vying for visibility and funding, the vision is to integrate where appropriate, assisting the body in a holistic, harmonious function of the parts. Moving toward a greater degree of coordination is designed to assist us in working at all the ministries of the church without elevating one above the other.

During this biennium, the Board of Administration and the regional conferences all work together "in the implementation of the refining of the proposed administrative structure and the formation of revised by-laws reflecting

vision planning" (General Conference action). There are positive ways we can do this. Movement in the right direction will take place when all levels of Christian living are involved: personal, congregational, regional, and denominational. Three primary means of involvement include prayer, commitment, and communication.

Prayer

Acts reveals a church committed to and bathed in prayer. Vision was molded by dependence upon the Lord. Neither persecution from without nor dissension from within was able to detract the church from moving forward in its primary mission. Prayer kept attention focused on Christ and the vision of sharing the good news with others. Structures remained fluid to enable the church to meet emerging needs and to appropriately disciple the multitudes who came to know the Lord. Prayer enabled the church to make wise decisions. The church moved aggressively with a vision wrapped in prayer.

The Brethren in Christ will move forward in wisely fashioning our vision as we wait upon God for renewal. It is essential that every Christian and each congregation become involved in a vital prayer ministry, believing that God will increase our faith and renew our commitment to winning people to Christ and nurturing them in the faith. With such a focus, we have every confidence that God will guide his people in finding the best kinds of structures to accomplish his purpose.

Commitment

Families, churches, and societies that move in new directions require the commitment of people not only to the vision but, more importantly, to one another.

The intentional use of "covenant community" in our doctrinal statement is one way of emphasizing the commitment of people not only to the vision

continued on page 24

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